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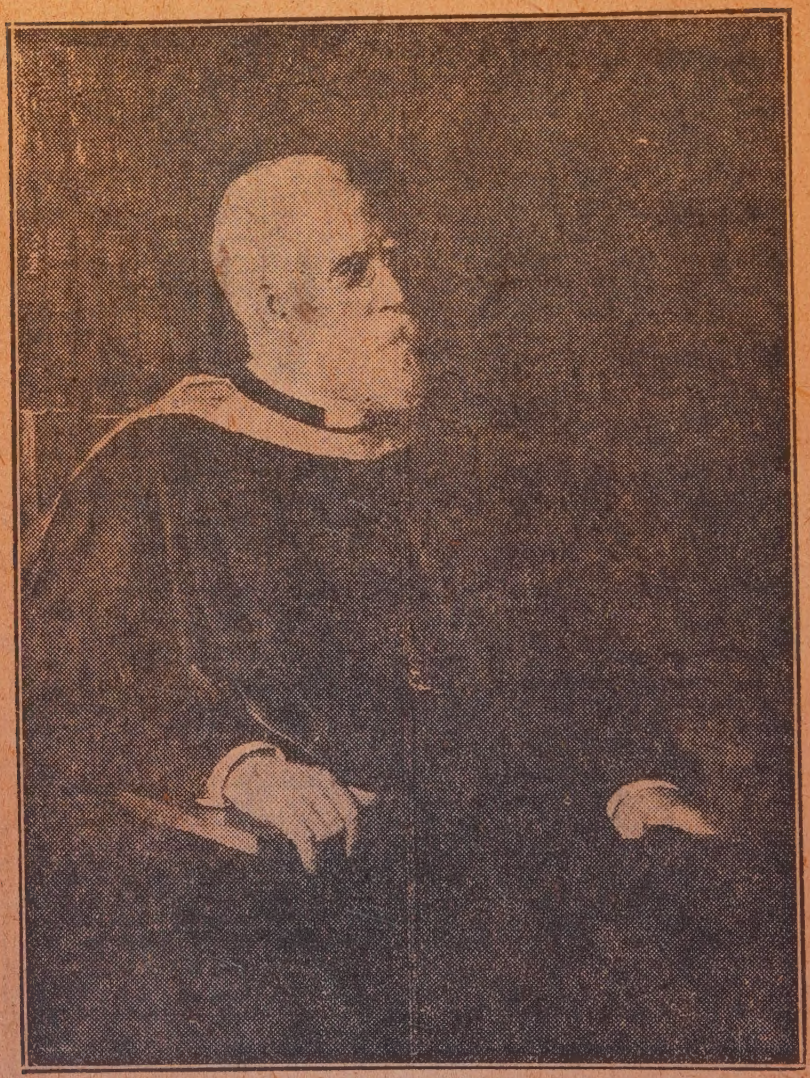

Portrait by J. W. L. Forster of Professor T. B. Kilpatrick, for twenty years Professor of Systematic Theology at Knox College, unveiled last night at a dinner at which Prof. Kilpatrick was the guest of honor. —Photograph by Micklethwaite.

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NEW TESTAMENT EVANGELISM

NEW TESTAMENT EVANGELISM

By
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Appendices Prepared By
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To

MY FATHER,

My Best Teacher and Friend, Who, After Seventy
Years in the Service of Evangelism, Still
Lives to Bear Witness that the
Gospel is the Power
of God Unto
Salvation.

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PREFACE

This little book is sent out with a deep conviction of the truth of its organizing idea, and at the same time with a very keen consciousness of the inadequate manner in which that idea has been developed.

The occasion of publication is a request addressed to me by the Committee on Evangelism, appointed by the General Assembly of the Presbyterian Church in Canada, that I should print certain lectures delivered by me a year ago to the Alumni Conference of Knox College, Toronto.

I have acceded to this request, only in the hope that my words, insufficient though they are to do justice to so great a theme, might afford some encouragement and guidance to my younger brethren in the ministry. I covet for my students, and for all in the ministry whom I can in any way influence and help, no higher honor than that they should do with zeal and efficiency the work of evangelism. If they shall find in what I have written anything to strengthen their hope and direct their endeavor, I will be profoundly thankful.

The central idea in my mind is the primacy of evangelism in the Church's work. I have

sought to ground this in the Bible, to illustrate it from history, and to apply it to the circumstances of the modern Church.

It would be impossible to indicate all the sources from which I have derived the material of my work. My old teacher, Principal Lindsay, of the United Free Church College, Glasgow, if he turned over my pages, would recognize much that is due to the stamp he put upon my mind long ago. My friend, Dr. Denney, if he see, will also pardon the use I have made of the great work he has done in setting forth the essence of the Gospel.

May I add that the actual work of composition was done far from libraries, at a summer camp on the shores of the Georgian Bay? My tent was pitched in a lovely glade. So still was it that the wild creatures played about my feet. The air was laden with the scent of balsam and birch and pine. Amid scenes so fair, the hours of labor were not the least happy part of my vacation.

The very practical and most valuable appendices are the work of Dr. Shearer, widely known throughout Canada as an able and tireless worker in the allied causes of social reform and evangelism.

I venture to add also a letter of my own, which I am told has proved helpful to some of the younger men engaged in special missions.

T. B. Kilpatrick.

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PART I

EVANGELISM IN THE NEW TESTAMENT

CHAPTER I

THE MESSAGE

The message proclaimed by the Apostles of the Lord was, in one sense, not a new thing in the history of Israel. In every age God had sent His messengers to His people, to make known to them His saving grace. The nation had been created in a great act of God's redemptive power. "Behind the people's national life," says Dr. Davidson, "lay the consciousness of redemption as much as it lies behind the life of the Christian." The history of religious experience in Israel is that of the deepening and purifying of this consciousness of redemption.

Age after age the need of Israel grew more profound, and with every new realization of human need there came a new declaration of God's purpose, and God's power, to redeem and save His people. This declaration is the very essence of Evangelism; and thus it may be truly said that Evangelism dates from the deliverance of the people from Egyptian bondage, and is carried on, in every succeeding generation, by the servants of the Lord, the burden of whose message

continually is that Jehovah saves them that trust Him.

At marked epochs in the history of Israel, when the need of man and the grace of God are passing onward to new depths and heights, Evangelism gains in scope and power, and approximates more and more to the fulness of the New Testament Gospel.

Such a period, in particular, was the time of the Exile in Babylon. Zion sat desolate among her ruined walls and palaces. Jerusalem mourned her desecrated temple, and her lost sons and daughters. The people wept, in the far-off land of their estrangement, for the homeland and the ancient privileges.

Then there came through prophetic lips the Glad Tidings that God had not forsaken His people, that Salvation, in a sense and measure greater than the past had ever known, was sure, and was at hand.

It is interesting to note that the very phrases, as they occur in *LXX*, anticipate New Testament usage; e. g., Is. 40: 9, 10, ὁ εὐαγγελιζόμενος Σιὼν; Is. 52: 7, ὡς εὐαγγελιζόμενος ἀγαθά; Is. 61: 1, εὐαγγελίσασθαι πτωχοῖς ἐπίσταλκέ με. Devout souls receiving such a message as this, and living by its power, felt themselves called and qualified to deliver it to those who needed this assurance of God's salvation; e. g., Ps. 39 (40): 9, 10, εὐαγγελισάμην δικαιοσύνην ἐν ἐκκλησιᾳ μεγάλῃ . . . καί τὸ σωτήριον εἶπα Ps. 95 (96) εὐαγγελίζεσθε ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ.

The times of the New Testament form the climax of this great movement toward the accomplishment of God's saving purpose. Now the world's need has reached its profoundest depth. Men everywhere are penetrated by the sense of it. Religion, even in the Gentile peoples, has become intense and individual, and is characterized with a kind of excitement, as though the souls of men could bear their pain no longer, and must have relief. To such a world, so sinful, so despairing, God brings near, in Christ, His salvation. All that He had ever done for men had been only the preparation for this crowning deed. In Christ, the long history is finished. In Christ, in His death and resurrection, God has reconciled the world to Himself. The Evangelists of the New Testament go to the men of their day, Jews and Gentiles alike, with this Message, old as human need and Divine love, new as the climax, when God has fully revealed Himself, and has visited His people in His own person, with the fulness of His power. The experience, accordingly, which the reception of this message creates in the hearts of those who acknowledge it to be the Word of God, is an absolutely new thing in the religious history of the world.

A new day of hope has dawned for men. A new era of moral victory has been inaugurated. It is the beginning of a new creation. The New Testament rings with the note of joy and triumph. The apostles and missionaries of Christ proclaim

their message with exulting confidence. The Glad Tidings they have to tell exactly measure the greatness of man's extremity, and gloriously unfold the riches of Divine, almighty, regenerative grace.

Let us now endeavor to set ourselves back, in imagination, into the times and circumstances of the New Testament, and seek to present to ourselves more fully the texture and scope of the message, which the first evangelists bore to their day and generation.

In doing so, we shall be studying the meaning of that Evangelism which remains the primary task of the Christian Church in every age, and which is being laid upon us in our day with peculiar urgency.

In one word, the burden of the message is Salvation; and the phrases, in which the message is characterized, are descriptive of various aspects of the offered Salvation. It is a Salvation for those who need it, "the Gospel of your Salvation," Ephes. 1:13. Inasmuch as this Salvation consists essentially in God's reign over men, the proclamation of it is "the Gospel of the Kingdom," Matt. 4:23, 9:35, 24:14. Since, moreover, this Salvation was not merely proclaimed by Jesus, the Prophet of Nazareth, but was actually accomplished by Him as the Christ, the Gospel is more fully defined as the Glad Tidings of Salvation through Christ, "the proclamation of the grace of God, manifested and pledged in Christ"

(Grimm-Thayer, s. v, εὐαγγέλιον). Accordingly, the word "Gospel" is continually connected with that gracious Name—"the Gospel of Christ," Rom. 15:19, 1 Cor. 9:12, 2 Cor. 2:12, 9:13, 10:14, Gal. 1:17, Phil. 1:27, 1 Thess. 3:2; "the Gospel of our Lord Jesus," 2 Thess. 1:8; "the Gospel of the Son of God," Rom. 1:9; "the Gospel of the Glory of Christ," 2 Cor. 4:4.

The Salvation preached has its origin in the divine purpose of mercy, and redounds to the glory of the wise and holy and powerful love of God, and so the Gospel is "the Gospel of God," Mk. 1:15, Rom. 15:16, 2 Cor. 11:7, 1 Thess. 2:2, 8, 9, 1 Peter 4:17; "the Gospel of God concerning His Son," Rom. 1:1-3; "the Gospel of the grace of God," Acts 20:24; "the Gospel of the glory of the Blessed God," 1 Tim. 1:11.

The consequences of believing the Gospel are beyond enumeration; but sometimes the term draws with it some conspicuous blessing, and it is described as "the Gospel of peace," Ephes. 6:15, or mention is made of "the hope of the Gospel," Col. 1:23. In such phrases, then, does the New Testament express its conviction of the divine fact of Salvation. What now are the constituent elements of this Salvation? What are the contents of the Gospel preached by the New Testament Evangelists.

1. General features of the Gospel. The simplest characteristic of salvation is that it is a gift of God, while the Gospel is an offer and a sum-

mons. It is to be carefully observed, however, that our Lord and His apostles never present salvation after the analogy of a *thing,* which can be taken in some sort of physical fashion, or of a *proposition,* which could be apprehended wholly by the intellect and stored in the memory, or of a *rank,* which could be gained and held in some legal or ritual manner. Salvation is a divine power, operative upon man's spiritual being, and effecting therein results, which correspond to man's constitution, as made in the image of God, and meant for God's fellowship. The Gospel declares that this divine power is now in full gracious action, and is instantly available for the needs of men. At the same time, it demands that this divine energy be met, on man's part, with a willing mind, and a full unreserved surrender and welcome. The Gospel of the New Testament is not rightly apprehended in static conceptions, but rather in those which are *dynamic* and *personal.* The New Testament evangelists are conscious of being ministers of a power, which has gained its highest manifestations, and is passing onward to universal victory. The glory of their office consists in declaring that now, now after so long a time, the power of God, which, for His own wise purpose, He has limited and restrained, is liberated and enlarged to its full redemptive capacity, and is working with a freedom and energy correspondent to the perfections of divine love and holiness. The qualities of divine saving energy,

in this its noblest achievement, may be summed up as threefold.

1. It is spiritual in its nature, and therefore universal in its range. From the very earliest times of the Old Testament, salvation is conceived as a work of Jehovah for His people. The religious development within the Old Testament lies in the direction of ethicizing and spiritualizing the conception of the divine saving energy. In epoch after epoch of national history God wrought savingly. Form after form of national life dissolved; and the saving work of God changed its scope. It never ceased, however, nor failed; but continually descended closer to the springs of individual life, and pressed ever more strongly against the limits that confined it to one favored people. Now, in Christ, God has removed all providential limitations, and has opened the wealth of His Kingdom to all mankind. All that God can do to save men, He has done in Christ Jesus, and will continue to do in unbounded exercise of grace for all who will receive the Gospel. In word and deed, in life and death, Jesus mediated to men the universal grace of God. His disciples, not without hesitation, followed Him; till His servant Paul caught more perfectly His meaning, breathed deep draughts of His spirit, and entered upon the highest ministry of which man is capable, proclaiming the message of a love, unhindered by any restrictions of race, or religion, or sex, or rank, or moral disability. It is not nec-

essary to dwell on the direction, encouragement, and warning contained in the New Testament for any Church which professes to be apostolic.

2. It is almighty to achieve its redemptive purpose. It would not be true to connect religion *merely* with the sense of sin. It is true, however, that all great and serious religion does recognize the relation of man to God as being, in point of fact, abnormal and needing rectification, and does believe that in this rectification there is contained potentially the satisfaction of every human need. The New Testament evangelists cast deep and awe-stricken gaze into the deeps of the human soul. They find there the guilt of sin as it lies under the divine condemnation, and the power of sin as it masters and taints and disorders man's whole nature, individual and social, and even in some vague but real way disturbs the cosmos itself.

With a spiritual intuition, which exceeds in depth any doctrinal formula, they call the issue of sin, death, *i. e.*, the ruin of man, progressive through life, culminating in an unspeakable experience, when judgment is heaped upon the impenitent, in eternal destruction. Over against the ultimate and abysmal need of man, the Evangelism of the New Testament sets the saving omnipotence of God. This is the message: In Christ there is forgiveness for that guilt, deliverance from that power, victory over that death.

In the case of some of the New Testament

evangelists, as in that of their Lord in His earthly ministry, the salvation they proclaim is, as it were, countersigned by deliverance of a physical, or semi-physical sort, from disease or other forms of disability. But these evils are always looked upon as signs and consequences of the presence of sin in the world; and the miracles of salvation from them are proofs that the saving power of God is in actual operation and is invincible. These works are not identical with the salvation; nor are they invariable or normal modes of its operation. The salvation is central. Its effects at the circumference, so to speak, of man's life may not, and ordinarily do not, immediately appear. In like manner, salvation has a real and effectual bearing on the social and political relations of men. Not, however, till the saving power of God be admitted to the depth of man's being, and be permitted to control the ethical forces, which, in real, though unseen ways, govern all social and political relations, can the Gospel have, in these directions, its normal and designed results. Jesus and His apostles have a "teaching," which issues from their "preaching," an ethic which is based on their evangel; but they do not mingle or confuse them, or invert their sequence. The Glad Tidings they have to announce is that God has come to set men right with Himself, and in that all-comprehensive reconciliation, all wrongs are righted, and every need is met. The apostolic ministry is one of reconciliation, and this is the

ministry which the modern Church must fulfil, if it is to stand in the evangelical succession.

3. It is complete in the provision it makes for man, and is adequate to every phase of his experience. Salvation can not be contracted into the forms of abstract human thought. Unreal alternatives perplexed the men of New Testament times, and even modern scholars have entangled themselves in them. Is the Kingdom present or to come? Is salvation an experience of the present, or a dream of the hereafter? Is it negative, an escape from the flesh or from death, or is it positive, an affair of spirit and life? The New Testament breaks away from such alternatives. It grasps life as a whole, in its manifold experiences, in its temporal unfoldings, and its eternal issues; and right in the center, in the sacred seat of personal being, it sets the salvation of God, whose fulness neither time nor space can exhaust. This salvation suffices for heaven, and also for earth and time. It visits strangers and aliens, and even enemies of God, as well as the dim millions, who know not their birthright, and offers them the rank and privilege of sons of God. It comes down to the slaves, whether of ancient or modern times, and certifies them of a love that knows their case, and has identified itself with them in their extremity. Thus by bestowing upon them friendship with God, it confers upon them liberty of spirit. It reaches the oppressed, and comforts all griefs with the remembrance that God has stooped be-

neath the load of human sorrow. It touches those who have sunk under the burden of sin till they have despaired of manhood; and gives them hope, that through the gracious strength of a Redeemer they may regain their lost rank, and even yet fulfil their destined function. It penetrates so deeply into the mystery in which our human life is involved that it gives to mortal men entrance upon a resurrection power, which neither death nor the grave can defeat.

II. The Central proclamation of the Gospel. The New Testament carries to its consummation the Old Testament knowledge of God. God is not pure Being or Substance, as an Oriental Pantheist might think of Him, in which case salvation would be reached by the absorption of the individual in the universal. Nor is He pure Thought, as Greek philosophy in its greatest days conceived Him, in which case salvation would be reached by the path of intellect. Nor is He the inscrutable One to whom no predicates apply, union with whom is to be gained, as Neoplatonism taught, in a moment of ecstatic rapture. He is the God of personal, ethical energy, who from the beginning of time has been working to perfect what He has designed for men, and, in particular, to redeem them from the moral evil which is their most terrible disaster. And now His long task is finished, though the goal be only the starting point of a new and more splendid history of grace. In the Person of His Son and Servant, Jesus Christ, God is present, in the

perfect revelation of His character and the full triumphant manifestation of His saving power. Here is the heart of the Gospel—God in Christ, reconciling the world to Himself. From this point of view, salvation is the work of God, which He has historically wrought out in Christ Jesus, and which He now fulfils spiritually and experimentally in the lives of those who acknowledge Christ as Saviour and Lord. It is, indeed, an amazing thing that men, who had no doubt whatever as to the humanity of Jesus, should have preached Him as the living embodiment of God's saving power; and should have claimed on His behalf such faith and worship as can rightly be rendered to God alone; and should have done this, moreover, without any sense of possible rivalry with that glory which is a Divine prerogative, and, indeed, should have taught that trust in Jesus is the only way of faith in God, the only condition of that knowledge of God, in which life and salvation consist. Yet our astonishment ought not to hinder our acknowledgment, to which we are constrained by the evidence, (a) that this faith in Christ was the profound conviction of all the New Testament writers, even the least doctrinal among them, and formed at once the inspiration of their missionary activity and the heart's core of their evangel: (b) that, in Christ's own consciousness, the sense of a unique relation to God, unshared by other men, and a unique vocation on man's behalf, was deeply rooted, and found expression in revealing words

and phrases which may have been misinterpreted by theologians, but have warranted and indeed demanded the highest ascriptions of Divine glory, which adoring faith has ever rendered to Him.

The New Testament, accordingly, is a unit in giving Jesus the place of primacy in the Gospel. He is the First and the Last in it, He is the sum and substance of it. "The Gospel is constituted by the Presence of the Son in the world, and the place given to Him in religion" (Denney, "Jesus and the Gospel," p. 300). He is not a prophet, proclaiming a new truth about God and man; He is the Truth incarnate. He is not a herald, announcing a coming Kingdom; the Kingdom has come in His person, and is indeed the power of God centered in Him and mediated by Him. It is to Himself primarily, and not to selected sayings or doings of His that the thoughts of men are directed. It is upon Himself, as a Person, that the movement of the human spirit, variously designated as faith or repentance, is concentrated, and this is the condition of salvation and the very essence of religion. Men are saved when they *come to Him,* or *give themselves to Him, i. e.,* when they open their lives to His gracious influence and submit themselves to His redemptive power. The vindication of this claim that in Jesus Christ the saving power of God has been once for all incarnated, lies in two facts regarding Him. (1) He is the Living Lord. Not all the eloquent and rhetorical phrases that might be applied to Jesus of Naz-

areth would make Him Saviour, or establish His supremacy, unless He is now living and reigning in absolute lordship in the realm of moral and spiritual being. Even the ascription to Him of individual immortality would not guarantee the universal and eternal triumph of His mission, or warrant the preaching of His Gospel. Nothing can do this save His resurrection. All New Testament evangelism is grounded upon the fact that Christ is risen; and the proof of this fact is the twofold witness: (i) that He has revealed Himself to His disciples in His personal identity; (ii) that He has exercised the prerogative of God in sending to His waiting servants the gift of the Holy Spirit. Apart from the fact, thus certified, there could have been no New Testament evangelism. It is sober sense to say, regarding the history of the Church in all ages, and in all fields of its operation, that, apart from this fact of the Resurrection, evangelism is impossible. Other things may be preached, but the Gospel of Christ—never! Other names may be borne, but not, with any historical justification, the name of Christian. (2) He is the Crucified. The death of Christ, the risen and glorified Lord, does not need to be apologized for. From the very beginning of the Gospel the death of the Messiah was preached as an integral part of His vocation; and, as that vocation was more deeply understood through study of Scripture, and the interpretation of an actually experienced Christian salvation, the death was seen to

contain inexhaustible riches of meaning and power. The New Testament evangelists never reach finality in their descriptions of the work of Christ. But with unfailing instinct they turn to the Cross as the instrument of its fulfilment. The saving power of God, which seemed to be defeated at the Cross, won there its victory. Sin, which lay as a burden upon the heart of Jesus all His life, was carried by Him in unknown anguish upon the Cross, so that the guilt and power of it need no longer oppress the conscience and will of men. "Christ died for us" stands out before every Christian, and all that believers know of deliverance, and restoration, and power and joy and hope, they trace to the deed of Calvary, and are awakened thereby to a passion of adoring gratitude, which can scarcely be expressed, far less exhausted, by any service, however abundant its witness, or profound its sacrifice. The doctrine of atonement was never stereotyped, but Christ was never preached save as crucified; and "the Word of the Cross" is the New Testament synonym for the Gospel. Christ is never preached in the New Testament sense, unless it be declared that sin, as guilt and power has been vanquished through our Lord's cross and passion, and unless the guilt-laden and the enslaved are directed to cast themselves upon the mercy of God manifest and triumphant in the death of His Son. A preaching which terminates with Christ as teacher, example, reformer, and the like is not the whole message

of the New Testament. That Christ should have such rank assigned Him by those who do not claim to be Christians, is good, but not sufficient. That Christ should be preached in no higher sense by men, who hold office in the Christian Church, is lamentable, and reflects if not upon their intelligence, then upon their honesty. That He should be adoringly conceived as the crucified Saviour, and not be habitually and persistently preached in the glory of His dying and undying love, is impossible. If, through deference to the trend of opinion, more or less scientific, Christ has not so been preached, the call to the Church is, surely, now to return to the spirit and method of New Testament Evangelism, and preach to the changeless need of the world, with a conviction and fervour too deep for hysteria, too holy and reverent for sensationalism, Jesus Christ and Him crucified. No other message is the power of God unto salvation.

CHAPTER II

THE DELIVERY OF THE MESSAGE

I. The Messengers. In the nature of the case, every man who acknowledges Jesus as Lord, stands pledged to act as herald of the King. The Gospel is an invitation, accompanied by very tender assurances of welcome, and very gracious promises of blessing, Mk. 2:17, Matt. 11:28-30. But the grace does not disguise the authority; and the invitation does not lower the claim. To accept Christ means also to confess Him before men, Matt. 10:32-33, Rom. 10:9. The call to enter the Kingdom is not merely a welcome to all its privileges, but is also a summons to serve all its interests, and its most vital interest is the proclamation to all the world of Jesus as Saviour and Lord. Evangelism, accordingly, is the business of every Christian. The New Testament does not so much insist on this, as presuppose it. The loyal discharge of this duty was not incompatible with abiding in the ordinary relations and engagements of the home and of society; though it might very well happen in individual cases that loyalty to Christ involved separation from the normal tasks and joys of life, Mk. 10:21, Lk. 9:57-62. In every case the call is to a service, the essence of which

is the delivery of the message that Jesus saves from sin, and meets the need created by man's alienation from God. It can not be too plainly stated that evangelism is the duty of all to whom the Gospel has approved itself as the power of God to salvation.

Evangelism, however, is the task not only of the individual, but of the Church, acting as a society, and acting, as societies must do, through chosen agents. To some selected members is given the peculiar honor and trust of evangelizing those who have not heard the salvation of God, Gal. 1:7-9. Their special function is to make Christ known in His gracious promise and His royal claim. They are His apostles, or the apostles of the Churches, 2 Cor. 8:23, or specifically they are "evangelists" (a term which seems synonymous with apostles"). These men are, in effect, missionaries, and are the instruments by which the Church is planted and extended. Apart from evangelism, the Church would not have come into being, and would not have continued in vitality. How long would the Corinthian Church have survived upon "wisdom," or the Galatian Churches upon their legalism? Suppose the Churches founded by the apostles had turned inward upon themselves and become mere schools of the initiated, what would have become of Christianity?

The history of the New Testament Church amply warrants the conclusion that evangelism is

the primary duty of every Christian community, and that the spiritual vigor of every congregation of Christians, and of every individual element therein, depends on the fidelity with which this task is pursued. If the New Testament presents the norm of a living Church, we may reckon it as an established principle that the life and power of a Church depend on its evangelism, *i. e.*, on its loyal adherence to the message, and its unwearied proclamation of it. It is not necessary to labor this point, though it may be necessary to revive in our own hearts, with a new sense of obligation, the urgency and scope of this Divine law of life and health. The Gospel is not a philosophy; it is Good News. The Church is not an academy; it is the instrument of evangelism. For the sake of the world, whose need has never varied; for the honor of the Redeemer, whose name is above every name, either of philosopher or of statesman; for the continuance and growth of the Church as the household of faith and the seed plot of righteous living; for the strength of our own purpose and the reality of our own communion with God, we are summoned to the task which lies at the heart of privilege.

II. The Preparation of the New Testament Evangelist.

It is most instructive to observe that the preparation of the evangelist is, in its broad aspects, identical with that which fits any Christian for

the fulfilment of his Christian function. Every Christian is to be an evangelist; and the evangelist who has a special field of labor is simply a Christian prepared by ordinary discipline for any Christian task. Moreover, when we examine the New Testament we find that the preparation for Christian life and usefulness is not stereotyped or reduced to rule. The New Testament is improperly employed when an attempt is made to copy its usages or formulae. It becomes of intense interest and endless suggestiveness when we realize its central aims and watch the infinite adaptability of its fundamental principles. Since the great fact that the salvation of God has been communicated, that Christ is risen and is the Saviour of the world, what qualifications ought they to have whose supreme business in life is to proclaim and vindicate so marvelous a truth?

1. *Experience.* Plainly, since the message declares that the saving power of God is vested in Jesus Christ, crucified and risen, the messenger must himself be the subject of that power, through definite surrender of himself in religious trust and reverence to Christ. In, and with, and above every other qualification, he must possess and acknowledge an abiding sense of debt to Christ, and to the love sealed upon the Cross. This is the simplest, most comprehensive condition of New Testament evangelism. Without it no man is fit to declare the Christian Gospel. With it the humblest and least lettered has the message by heart, and

is commissioned for the service. This does not imply, of course, that the experience which fits for evangelism is formally the same in every evangelist. The fact of accomplished redemption is indeed the same for all souls; but the experience in which this is appreciated and appropriated varies from soul to soul. The New Testament is full of life, variety, originality. Individuality of personal experience and, consequently, distinctiveness in "conceptions of Christianity," are deeply marked in the New Testament portraits of its missionary heroes, *e. g.*, Peter, Paul, James, John, Apollos. That, in which all New Testament presentations of Christianity are at one, is the Gospel, the Good News of redemption, the invitation, and the summons to faith in the living Lord. The Gospel, which is comprehended in the Person of Christ, and is apprehended by individual experience of its saving power, is the theme and standard of New Testament evangelism.

2. *Character.* The message is not identical with the phrases in which it may be uttered. If it were, the personal character of the messenger would matter little. That "there is one God and Mahomet is His prophet," may be powerfully proclaimed by men who have no moral character. In like manner, an orthodox Christian proposition, *e. g.*, that Christ is of one substance with the Father, or that He exists in two natures and one person forever, may be cogently argued and forcefully preached by men who are utterly un-Christ-

like in the spirit and manner of their lives. So, too, heterodox views as to the birth of Christ or His miracles or His resurrection may be brilliantly and attractively advocated by men, who have no other qualifications than a little learning and a great deal of conceit. But the advent of the King can be heralded only by one, who is ethically and spiritually His representative. The claim that Christ is Lord must be vindicated, first of all, in the lives of those who ascribe to Him so exalted an authority. To declare that Jesus saves from a sin, in which the evangelist lies bound, is a hideous travesty, which makes evangelism impossible. The New Testament evangelist stands committed to the full height of the New Testament ethic, and comes under the overwhelming obligation of that holiness, which consists in the likeness of Christ. For his refusal of that standard, for failure in that duty, he will suffer severe discipline. In the end he may be saved, yet "so as by fire." Such a law, which the New Testament binds absolutely on every witness for Christ, might well daunt those who believed that the call to evangelism had come to them, but for two facts. In the first place, no man can be a Christian at all, who does not acknowledge this same obligation. There are no grades of New Testament morality. A man can not escape its exigency by declining the task of evangelism. In the second place, the completeness of the Christian character is not a goal to be toiled after by the way of legalism or asceticism.

It is a possession of every man who has accepted Christ, the incarnated fulness of God. It is true, that this, which *is* his, he has still to *make* his, in watchfulness and endeavour and self-discipline, and prayer; but it lies at the roots of his personal life as motive, inspiration, and power; and by the grace of the Divine Spirit, it will bloom in the beauty of Christ, and bear fruit to the Father's glory. There is, therefore, no room for despair, and none for refusal of the call. But there is great reason for intense carefulness. The moral failures of an evangelist, like Barnabas, have to be paid for in loss of usefulness and honor, as well as in ways more inward and more painful. Evangelists, like Timothy, afflicted with certain weaknesses of character, require rebuke and counsel and ringing cheer, *e. g.*, 2 Tim. 1:7. While thus the evangelist must rise to the fullness of the Christian type, he would need to be an expert in those athletic exercises by which the Apostle Paul (for instance) trained himself for the arena, and would need to exhibit in eminent degree those heroic and soldierly virtues which redeem the Christian ethic from the reproach of passivity. One virtue crowns all missionary activity, and is the condition of all evangelistic triumph, *viz.*, loyalty to the Lord. One vice defeats all effort and paralyzes every talent, *viz.*, a divided heart.

3. *Knowledge of the Word.* The apostles and evangelists of the New Testament Church had it as their peculiar honor, and highest function, to

"speak the word of God." To know that word, accordingly, is, for them, fundamental and indispensable. The knowledge of the word, which is possible, will depend on the nature of the word. Were it of the nature of a philosophical theory, or of an "occult teaching," the knowledge of it would be obtained by a discipline almost wholly intellectual. The point of view of the New Testament, however, differs by a wide diameter from that either of Greece or of the Orient. "The Word," as it is briefly described, (Mk. 2:2, 4:14, Acts 6:4, 8:4, 17:11, 1 Thess. 1:6, 2 Tim. 4:2; and often) is the living Word of God, and is instinct with His life. To know it requires moral likeness to God. To speak it is not to state propositions, or announce symbols, but to be the human vehicle of a searching, illuminating, quickening power. Such was the word as Jesus spoke it, Lk. 4:32, Jn. 6:63, 15:3. Such is the power which the Word of God has, when He speaks it through His messengers, Heb. 4:12—"a moral force, all-pervading, all-discerning, for it is indeed the force of God." In the mighty, sustaining consciousness of uttering such a voice as this, not human but Divine, the New Testament evangelists went forth upon their errand. It is not too much to say that that consciousness must be revived, if, in any age, evangelism is to be a spiritual power in the Church.

The Word of God is not a series of phrases; it is not a book. It comes with, nay, it is identical with, a Person, who is at once the Son,

and the Word, of God. Those who know the Word of God are they in whom the Son has been revealed. They learn their message in the experiences which are theirs through faith in Christ. The contents of the Word are gathered through apprehension of what Christ has done for the salvation of men, and of the corresponding glory of His character and person.

This Word, which Christ uttered, and which, in the highest sense, He is, did not, however, remain unheard till He came. It had been sounding with growing clearness all through the history of His people, and fainter echoes had been heard among the Gentiles also. The New Testament is full of an historic consciousness; it recognizes an unbroken continuity in the action of God in salvation. Between the Word, accordingly, which is Christ, and the Word as it is heard in Prophet and Psalmist, there is a deep congruity. What God spoke "at sundry times and in divers manners," gains its interpretation from what He has said finally and fully in His Son; and at the same time illumines the meaning of that last and supreme Word of Salvation. It was, therefore, part of the equipment of one, whose vocation was to speak the Word of God, to be at home in those Scriptures which, in their broad scope and dominating purpose, testified of Christ; even as Apollos, who was "mighty in the Scriptures," Acts 18:24. The exhibition of the correspondence between the Scriptures and

the Word was of immense value, as a defence and argument, in dealing with Jewish critics and enquirers. Even among Gentiles, it would be most impressive to set forth the Gospel as a great harmony of the Divine action, extending through the ages, culminating in Christ, and now pressing, with solemn urgency, and gracious invitation, upon human hearts everywhere.

Further, the very speaking of the Word unfolded its inner wealth and exhibited its ceaseless application to the needs of men. The Gospel as preached is the Word of God; and the statement and exposition of it on the lips, or from the pens of apostolic men were embodiments of the Word or message. As these came to be written down, in the form of narrative, or letter, and were disseminated throughout the Churches, knowledge of them, as well as of Old Testament prophecy became necessary for those who spoke the Word. They, too, became Scripture, and were read as such, 2 Peter 3:15, 16. In process of time such writings were gathered together, and the New Testament, as we have it, came into existence, a living unity, having in it the discriminating and quickening energy that belongs to every word of God. Thus the whole "Word" is complete. Its fulness is contained in, and is identical with, the Living Lord Himself. The Old Testament and the New Testament together contain it, inasmuch as both are full of Christ, who both gives to them their organic unity,

and lives in them by His Spirit as their inspiration. Within this universe of revealed grace and truth, those who "speak the word," must move, continually familiarizing themselves with its inexhaustible contents, breathing its atmosphere, and hearkening to the voice of God speaking home to their own hearts.

Other writings than these might be appealed to, as by Paul on a memorable occasion, (Acts 17:28) for these also convey a Word of God to the conscience of men. But they cannot, in the nature of the case, utter the "message of salvation;" and accordingly, their use by New Testament evangelists was sparing.

Since the times of the New Testament, methods of interpretation have changed and the science of historical criticism has been born, has passed through its irresponsible youth, and has grown to helpful maturity. Nothing, however, can invalidate the Word of God, or diminish the value of the Scriptures. Knowledge of the Word of God, which cannot be gained in any worthy manner, apart from intelligent, as well as spiritual, understanding of the Scriptures, is still absolutely indispensable for the conduct of an evangelism, which shall be true to the spirit of the New Testament, and shall be competent to carry on the triumphant task of the evangelists and founders of the New Testament Church.

4. *Endowment of the Spirit.* The evidence of the supremacy of Christ is the gift of the

Spirit. To believe in Christ, and to receive the Spirit, are inseparable experiences. They are closely connected with one another in temporal sequence, and are, ideally, coincident. To be a believer in Christ, and to be a recipient of the Spirit are parallel designations of the Christian. The whole Christian life moves within the sphere, and under the influence of the Divine Spirit, who is, in man, the organ of God's saving operation. Growth in the Divine life, development of character and discharge of function, are absolutely dependent on the Holy Spirit of God. Of no department of Christian life and duty is this more true than of Evangelism. By the power of the Spirit—by this alone—does evangelism become a saving activity of God, and the evangelist an effective instrument in God's hand; and this implies, as the condition under which the Divine Spirit works, the practice of earnest, believing, persevering, united prayer. The evangelism of the New Testament is conducted, in the Power of the Spirit, with continual supplication and intercession. Through all its narrative, and in the whole scope of its teaching, the New Testament declares that there is no danger to the evangelist more deadly than the loss of the Spirit, no boon to be sought more earnestly than an increased measure of the Divine endowment. The place of the Gift of Pentecost is significant and vital. The Church had to wait till it had received the gift, before it could pro-

ceed in its task of evangelism. This one instance is sufficient to establish the law, which connects the gift of the Spirit, with power in missionary enterprise. Illustrations of the same principle of God's action are to be found in the commission of Barnabas and Saul, Acts 13:2, 4, and in Paul's exhortations to Timothy, 1 Tim. 4:14, 2 Tim. 1:6. All evangelism that is true to the New Testament depends absolutely on the promise of John 16:8-11. Those who enter upon the spiritual inheritance of the New Testament, accordingly, are summoned to evangelize: but they are warned not to depend on machinery. All the elements in salvation are personal;—the living God, the risen Christ, the indwelling Spirit, human beings in their great need, and men redeemed or regenerate, by whom the word is spoken, and through whom, as personal media, the Divine saving power normally operates. The need of the Spirit is the deepest requirement of every "forward movement" in fulfilment of the Church's missionary function; the promise is sure; the gift will never be refused to the prayer of faith.

III. Methods of New Testament Evangelism.

In nothing is the inspiration of the New Testament more marked than in its complete freedom from legalism. It contains no code of morality, no stereotyped system of precepts, and no set of rules, framed once for all, and imposed

upon the activities of men in all ages. We must not expect to get from the New Testament direct and detailed guidance for the discharge of any of our functions as Christians. Commanding principles, inspiring motives, one Supreme Example, one Divine energy, are presented to us. We are told how the Church in one age, the great age of its first advance to the fulfilment of its world-wide task, acted under the constraint of the love of Christ, and by the guidance of the Spirit of God. But we have none of the minute directions which are to be found in books, prepared by eminent practical workers, for those who follow them in their respective fields. Such a book, prepared, for instance, by the Apostle Paul, would be of unspeakable interest and value, and would throw a flood of light upon the condition of the Church and the empire in the first century of our era. Conceive, however, such a book, bound up with the New Testament, drawing to itself a reverence due to sacred scripture, compelling obedience to its smallest suggestion, and imposed upon the Church in all ages and all circumstances as the fixed and unalterable method of evangelism. The result would be that the Church would go to its work hampered by an intolerable literalism. It is amazing, but it is certain, that the Church of the first century faced the problem of evangelism simply with the express command of Christ and the promise of the Spirit, and without an apparatus of rules and regulations, and without an

elaborated machinery. When we, of the modern Church, approach the New Testament to ask for help in our Titanic problem, we must not do so in the spirit of literalists and legalists. We must preserve the liberty which is the choicest gift of Christianity, the liberty of the Sons of God. Our evangelism will be the evangelism of the New Testament, if we proclaim its message, and reproduce its spirit. In respect of method, we are free. It need scarcely be added that, if we are thus free in respect of methods that have been employed by evangelists of the first century, we are at least as free in respect of those of later evangelists, whether of the 18th or 19th or 20th century. We are born legalists; and a tradition grows with astonishing rapidity, and fatal efficacy. God will have us use His Spirit, and not go in the harness of traditional methods.

While, however, the New Testament does not legislate upon the subject of evangelism, it is not uninstructive in respect of the methods to be employed. The ripening judgment of the Twelve, the educative effect of the early councils in Jerusalem, the reports of apostolic men as they came back from their evangelistic labors, shaped a policy for the Church, from which, in its broad outlines, it can never depart. Outstanding aspects of this policy may be indicated as follows:

1. *The Plan of Campaign.* The first missionaries followed the lines of least resistance. Even as they traversed the great highways, which

linked together the farthest ends of the empire, so they used the highways of human relationship, social, ethical, and spiritual, which bind individuals and races into the organism of humanity. They did not lose themselves, with unintelligent enthusiasm, in sporadic preachiog. Along with the widest universalism and, indeed, in its interest, they carefully selected the spheres of their activity, and seized upon strategic points in the highly complex civilization, in which their labor lay. They practiced, in effect, a science of missions, and brought to bear upon their task trained knowledge of the conditions, religious, political, and commercial, amid which it was to be carried on. The most careful preparation for evangelism, at home and abroad, which the modern Church can secure for its missionaries, is not only warranted, but required by the New Testament.

The lines along which the New Testament evangelism moved were such as these:

(1) *From Jews to Gentiles.* The Gospel is, in one aspect, the consummation of the Jew's faith in God. Its natural progress, accordingly, should surely be, through its acceptance among Jews to its spread among Gentiles. Its first appeal, therefore, must be to Jews, who are its natural heirs, and ought to be its first and ablest missionaries. Other obvious considerations determined the same course: *e. g.*, the position of Jews in the empire, in contact with other races, but without loss of nationality, rendering them

peculiarly adapted to be the agents of a universal faith; the existence of the synagogue affording an excellent opportunity of discussing new religious conceptions among the Jews themselves, and a valuable starting point for a mission among Gentiles. The importance of a meeting ground, where Christian evangelists could come into contact with men drawing towards a spiritual and theistic faith is, obviously, very great. The position of the Jew in the modern world is, no doubt, greatly altered. Yet it remains true that the Jews have the first right to the Gospel, and that Jewish advocacy of the salvation of God through Jesus Christ would have unique value and power.

More broadly, the principle, involved in thus beginning evangelism with the Jews, holds good in every age. The evangelist must begin with men at the highest point of their moral and religious culture, and exhibit the Gospel as the crown of the highest truth they have reached, as well as the solution of the deepest questions they have asked regarding the issues of human life.

(2) *From Centres to Circumferences.* The New Testament evangelists established the centres of their missionary activity in cities, especially in those in which large and populous provinces were tributary, or in which great trade routes converged. The reasons for such a policy were obvious. In the first place, the city in itself presented a kind of epitome of the world's need.

No eye, illumined by the light of Christ's love for men, could fail to turn with peculiar interest and pity upon the masses of population, sheep without a shepherd, steeped in ignorance, afflicted with moral disease, oppressed with social and political evils. Here were the "sick," which the Good Physician had claimed as His special charge. Where would the preacher of Christ go more speedily, or labor more passionately than in the purlieus of great, wealthy, splendid, wicked, and miserable cities, Antioch, and Ephesus, Corinth, and Rome? In the second place, *i. e.*, ganglionic centres in imperial civilization, seats of political influence and intellectual life, meeting places of races and religions, commended themselves to the leaders of evangelism, as strategic points to be occupied for Christ, bases for advance in the great war. Or, to change the figure, it was in cities, with their swarming multitudes, including both citizens and slaves, and aliens of every sort, that these "fishers of men" naturally and wisely "let down their nets for a draught".

This twofold interest and importance of the city has remained through the ages, and was never more conspicuous than in the modern world. In a degree never surpassed in the history of the Church, the summons of to-day is to city evangelism. The city is "Christianity's storm-centre". Its own inherent need is fathomless, its problems are stupendous. Its position in the nation is one of commanding influence. Here is the

strategic point. Hold this, and the campaign is won. Lose it, and defeat is inevitable. The modern Church must betake herself to city evangelism with an intensity and skill which have scarcely yet been applied to the problem.

(3.) *From Homes to Communities.* Households figure largely in the reports of New Testament evangelism. The ethical unit is the family. Christianity adopted, while it transfigured, this aspect of ancient life. The individualism, which is so conspicuous a feature, and so grievous a weakness, of the modern Church is unknown in the religious life of New Testament times. What would Paul have said of a family, no two members of which belong to the same congregation, perhaps not even to the same "denomination"? In the family, Christianity found its stronghold, and its chief instrument for the evangelization and regeneration of society. The lesson to the modern Church is plain and urgent. There must be household evangelism; families as such, brought under the gracious control of Jesus; parents coming with their children to God through Christ; parents making the Christian life of their children their first and greatest concern. The Christian home, not a mere aggregate of individuals sheltered by the same roof, but the family as an organism, living in its head and its members by the communication of the Divine Spirit, and manifesting, according to the various place and function of its constituent elements,

the graces of the Christian character, is a unique witness to the nature and power of the Kingdom of God, and forms an incomparable means of winning the world to a faith which bears fruit so lovely and so precious.

One feature of the ancient household had special bearing on the propagation of the Gospel, *viz.*, the number of slaves which ministered to its necessities and luxuries. The Gospel made a well nigh irresistible appeal at once to the slave's manhood and to his sense of need. We can well believe that the members of this class would be moved toward the evangel of liberty with glad response, and would receive it in groups and companies.

Happily, there is nothing analogous to slavery as an institution in modern society, but it is a sorrowful fact that oppression and practical enslavement do prevail to a shameful extent. Among these victims of greed and lust, the Gospel of Divine grace finds still its special opportunity. It sets honor upon manhood and womanhood even when they have been beaten into the mire. It approaches the depraved and the wretched with infinite compassion and undying hope. The lesson of the New Testament is the redemptive and uplifting power that is resident in Him who died as a malefactor and reigns as Saviour. The Gospel is the motive and inspiration of all effort for the amelioration of the lot of the oppressed. It contains the energy of a comprehensive social revolution.

But meantime, while the Church and the State are slowly being penetrated by the Christian spirit, the business of evangelism must not tarry. Christianity would not have got under way at all, had Paul and the New Testament evangelists turned aside to labor for the emancipation of slaves. With unerring instinct they saw that the secret of emancipation and of every social reform lay in the human heart; and hither, to the hidden laboratory of society and of nations, they brought the Glad Tidings of God's love and power, and bade the enslaved and the oppressed everywhere step into the freedom and privilege of sons of God. The modern Church has many tasks laid upon it, none of which she may refuse. But whatever else she undertakes, evangelism, the direct appeal of the Cross to the heart of man, she dare not neglect, else the doom of fruitlessness will fall on all her labor.

(4) *From the Lower to the Upper Classes.* It is needful to note that the New Testament is as free from bitterness as it is from servility. Its evangelism has only one aim, to reach men, only one policy, to use any opportunity. The New Testament evangelists speak with freedom and courtesy to men of rank, and welcome them into the fellowship of faith. Obviously, however, the door of opportunity opened most widely among the poor. A Gospel, which proclaimed negatively, the insufficiency of outward privilege, and positively, the absolute freedom of salvation, would

win its swiftest triumphs among those who had fewest privileges to surrender, and had been taught most profoundly by the discipline of life the very extremity of human need and helplessness. From the great multitude of the unprivileged, it might be reckoned, would arise some of the finest examples of the Christian spirit, and some of the ablest exponents of the Christian evangel.

The New Testament is not so foolish as to put any premium upon ignorance or narrow-mindedness; its evangelists are not morbid fanatics; its thinking is neither crude nor shallow. But it does lay profound emphasis upon a knowledge that is not learnt in the schools, but is gained through experience of life, as the *sine qua non* of successful evangelism. An evangelist of the New Testament type may be a ripe scholar—a good Grecian or a learned philosopher—and be all the better equipped for his life work. But he must belong, by the knowledge which is begotten of sympathy, and cultivated by fellowship, not to one class, but to mankind. Any discipline that teaches him knowledge and love of men may well be included in his training for his vocation.

(5) *From Man to Man.* New Testament evangelism is flexible and adaptable. It avails itself of the psychology of the crowd. The New Testament evangelist pursues his calling in temple-court, or open street, or market place, at any

point where currents of feeling run both wide and deep, where intellectual power is heightened, where vision is illumined by a flash of light, and high resolution is contagious. There "in the deep" he casts wide the Gospel net, woven with the goodness and righteousness of God, the meshes drawn close with argument and appeal, rebuke, conviction, and personal invitation. The "mass meeting" of modern evangelism invites many criticisms, and must be handled with conscientious care, and the utmost wisdom, if it is not to be productive of much mischief. At the same time it finds its warrant in New Testament practice, and in the facts of human nature. After all due warnings against excitement and sensationalism, it remains true that the crowd is a psychological and ethical unit, and that the individual can be reached, and permanently and morally influenced for good, in the crowd, and through the crowd, as by no other means.

At the same time, New Testament evangelism is never an affair of the public meeting, and of vague means of popular emotion. It finds its goal always in the formation of a new life purpose within the individual soul. The reports, accordingly, are full of cases of individual dealing. The reminiscences of the ministry of Jesus abound in them, and they are of peculiar value, both from the Divine skill of the soul-winner, and from the wide diversity of the cases. The Acts and the Epistles are full of the names of individuals rep-

resenting personal work done by the evangelist, and rendered effective by the touch of spirit upon spirit, and even by a kind of imparting of spirit to spirit. No amount of public ministry, no laborious service in the machinery of evangelism, can evade the obligation of intimate personal dealing. The Christian has left undone what he ought to have done, if he has not made the souls around him, one by one as he has access to them, the definite object of a personal ministry. The "successful" evangelist, who can sway multitudes with his pathos and humor, or arouse them to a tempest of hymn singing, has missed the greater part of his vocation if he has not sought, simply, and naturally, and unprofessionally, to win the soul, whom the ordinary incidents and providences of life brought into contact with him.

It is worthy of note that the personal dealing, illustrated in the New Testament, is wholly unstereotyped. There is no suggestion of a "mill", through which all souls are passed; and it may be suspected that the methods of some "enquiry rooms" and "after meetings" would have appalled and horrified our Lord and His apostles. Nothing is more remarkable in Christ Himself, and in those, like the Apostle Paul, who came near Him in spirit, than their exquisite delicacy, their profound reverence for human nature, their perfect courtesy as well as their absolute fearlessness, and their utter disregard for any result that was not the free surrender of the human spirit

under the gracious and mysterious working of the Spirit of God.

This refusal to give us a kind of help, which would in reality have been disastrous, is an instance of that Divine wisdom which produced the scriptures of the New Testament.

In the pages of the New Testament, then, we see the Roman Empire depicted otherwise than in formal and technical histories. We see, not nobles, statesmen, officials, but men massed in great cities, lost in crowds, unknown, unrecorded, and unremembered, living in deep obscurity, dying and making no sign; and everywhere, among these dim multitudes, each item in which is yet of infinite value, the heralds of the Cross making known the salvation of God, in its glorious fulness, its entire suitability to every need, and its immediate accessibility to every human soul. Achievements that are merely temporary, glories that are no more than transient, have no place in these simple and inspired records. Here nothing comes before our spiritual apprehension but humanity in its changeless need and the Gospel in its everlasting power.

The New Testament, accordingly, can never be obsolete. Evangelism, of the type therein set forth, is a present duty, in the fulfilment of which the modern Church will find demonstration of its faith, and revival of its power.

2. *The method of presenting the message.* It belongs to the very nature of the Gospel that it

can not be conveyed in a set of propositions, which must be presented in the same phrases and the same order under all circumstances, and in the hearing of every variety of soul. The New Testament is not a text-book of Homiletics. The reports of missionary addresses, which it preserves for us (*e. g.*, Acts 2, 4, 17, 22), are instinct with the individuality of the speakers, and are marked by adaptability to the ethical and psychological condition of the hearers. A religion of a lesser rank, *e. g.*, Islam, lives and propagates itself by a formula repeated in endless monotony by every kind of messenger. Christianity achieves its victory by the living Word of God, reproduced under innumerable conditions of experimental apprehension, and applied under the ever varying conditions of human susceptibility. The New Testament, accordingly, can not be quoted in favor of a preaching which forces all kinds of texts into one formal statement, and inflicts it with deadening effect upon all sorts of audiences; just as it condemns absolutely the practice of using texts as pegs, on which to hang a series of remarks, striking or otherwise, which, in any case, have no title to be regarded, and (to do the preachers justice), are not by themselves considered as being a message from God. How high a demand is made upon a preacher of the New Testament type, what humility it requires of him, what diligence in study, what carefulness in utterance, what intensity of self-discipline, what cul-

ture of the Divine life, needs no elaboration. And what is true of all preaching, is particularly true of that which, indeed, all preaching ought to be, the direct delivery of the Gospel message. "I think I shall not preach a sermon to-night, I 'll merely give an evangelistic address." Who does not know the issue of such a resolve, whether made in sheer laziness, or in less blameworthy physical lassitude? The platitudinous style, the vapid thinking, the jejune arguments, the impossible illustrations, the spurious emotion, the parrot-like repetitions! Is it any wonder that the very name of evangelism sickens a congregation which demands, not merely something to satisfy its intelligence, but a word, however simple, which carries with it the sense of reality, and forms a link between infinite grace and urgent need?

At the same time, the refusal of the New Testament to give directions, which would hinder rather than help, does not mean that the evangelist is left to himself as to how or what he shall preach. Certain qualities of New Testament Gospel preaching are manifest and form an unvarying standard.

(1) *It is positive.* It expresses the characteristic quality of salvation, that it is God-in-Christ, acting as a redemptive and ethical energy for the salvation of men. It is, therefore, fundamentally, not discussion but declaration. It has something to tell about God, His character and His purpose, as these are seen in what he has actually done, in

history, and, supremely, in Christ, to deliver men from sin, and bring them to Himself. How the story shall be told, in what style or order, the New Testament does not determine. But it does prescribe that the story shall be fully told, with such clearness and emphasis as shall make its spiritual significance plain, and its application to man's case as a sinner beyond possibility of misapprehension. When we examine the evangelism of the New Testament more closely, studying the reports of actual addresses, we find that the following elements are included in its statement of the Gospel.

(a) *Declaration of the fact of the Resurrection of Christ.* This is central and invariable. Christ is never preached, save as the Living Lord. Neither the Resurrection nor the Death of Christ is treated as merely a physical fact. Each is a moral as well as a physical fact. Together they constitute one complete redeeming achievement, and the declaration of it is either, briefly, the word of the Cross, or the witness of the Resurrection. To declare this twofold act, and the salvation secured thereby, is the primary task of evangelism. When the Church is no longer able to point to the Crucified and Risen Christ as God's great Word and Deed for the salvation of men, when it falls back on lower categories for the interpretation of its Lord, and talks, however eloquently and learnedly of nothing more than "Example," "Teacher," "Reformer," and the like, its mission

to the world will have ceased, and it will no more be worth the support, financial or other, of self-respecting persons.

(b) Illustration and verification of the conception of Messiahship, through the life and character of the historic Jesus. The "evangels" represent one great aspect of New Testament "evangelism." To tell stories about Jesus, such simple self-evidencing narratives, as the synoptists tell, how He spoke and acted, was gentle to sinners, tender to little children, compassionate to the sorrowful, how He healed the sick and brought the unimagined power and goodness of God to all kinds of needy human creatures, how no stain of sin rested on Him, how He died and how He lived again; this was, in effect, at once to explain and to prove His Messiahship. This Jesus, even One so meek and lowly in spirit, so holy, harmless, and undefiled, so separate from sinners, and yet so sympathetic with them that it seemed as though He carried their very sicknesses, and finally bore their very sins in His own body to the Tree, this is God's Messiah, His answer to man's cry for a Saviour. It is to be remembered, as we seek guidance in the New Testament, for our modern evangelism, that it is really a unity. There were no "Pauline" churches, if that mean that there were groups of Christians brought up wholly on great theological conceptions, like justification, or profound mystical expressions like the indwelling of Christ. The very people, to whom such pro-

found ideas were offered as interpretations of their experiences, were under daily instruction in the tradition concerning Jesus, had their faith informed and their emotion quickened by these narratives which are grouped in the synoptic gospels. The Christ, whose great saving functions were the theme of Paul's letters, was this Jesus, of whom these noble and moving stories were told. *This Jesus* was, He alone could be, such a Messiah as Jew and Gentile would trust in, and own as Lord.

Evangelism, therefore, must include the vivid narrative of the life of Christ. The amount and preciousness of the material contained in the four Gospels are known by all who have used them in proclaiming the Good News, or have studied the use of them by the great masters of evangelistic preaching.

(c) Unfolding the scope of the salvation secured by the death of Christ. For Jewish hearers, this could be done with convicting power through Old Testament prophecy. "Beginning at Moses and all the prophets" these preachers, instructed by the Risen Lord, expounded to their hearers in all the Scriptures the things concerning Christ, the servant of the Lord, suffering and victorious, and showed that it was God's decree of salvation that the Redeemer should suffer what sin inflicted on Him, and enter into the glory of His saving might. The same appeal could be made to proselytes, who might be moving, perplexed yet fascinated, in that realm of great re-

demptive ideas, all of which received their embodiment and their living power in this Jesus. The heart even of the heathen world, where it was not glazed over by conceit of knowledge, or shrivelled by sheer frivolity, responded to the preaching of the fact of sin and judgment, matched and overcome by the redeeming facts of the Cross and the Resurrection. To Jew and Gentile, to the sinner as such, the salvation was preached; from its depth in a forgiveness mighty enough to cleanse utmost guilt and restore the farthest wanderer, to its height in the life of sonship toward God and union with the living Christ Himself, together with its power to cope with every sin, which had held souls in bondage, and still affrighted them with vaunt of victory. The New Testament evangelists had gauged the situation, and they gloried in the Cross as a complete triumph of redeeming grace. They display no misgiving, no fear of insufficiency. This note of unhesitating confidence in their message and in Him who is the heart's core of that message, is characteristic of all their work. In this confidence alone could that work have been accomplished. These two marks—fulness of statement, and triumphant certainty—identify all evangelism that is true to its archetype. They can be reproduced only when the Church is living in immediate contact with spiritual realities, and under constant constraint of the love of Christ. Hence it is that evangelism can not be taken up, as it were, in cold

blood, or with some worldly idea of denominational advantage; as who should say in Presbytery or Conference, "Go to, let us have a Revival, let us engineer a Campaign." Evangelism is possible only in a living Church, loyal to its vocation and to its Head. A Church, which has reduced its conception of salvation to a *caput mortuum* of moral commonplaces, and holds with nerveless fingers a few fragments of natural theology, will never evangelize the masses, or form an effective instrument in national revival.

(d) The demonstration of achievement. Objective statements, however full and passionate, would lose all their efficacy unless it were possible to point to their subjective appreciation and their experimental proof.

Again and again we find the preaching clinched by evidence. "This which ye see and hear," Acts 2:33; "In Him doth this man stand here before you whole," Acts 4:10; "and such were some of you, but," 1 Cor. 6:11; people to whom such things were said had the best of all reasons for accepting a salvation thus countersigned by a palpable fact. "One thing I know"—"He loved me"—"Sinners of whom I am chief:" preachers, whose message was thus a transcript of their experience, might be very learned or wholly unlettered, but they had a secret of power, incommunicable save by the Spirit of God. It is possible to vulgarize any method, and to institute a "testimony meeting," which shall be an orgy of exaggeration

and unreality. Yet we have the warrant of New Testament practice for laying strong emphasis on the actual triumphs of the Cross in saving sinners, as a magnificent exposition and demonstration of the truth of the Gospel. It is, in like manner, possible that a preacher should inflict his personality offensively on his audience; but it remains true that the reality of his experience will be the measure of his power; and, sometimes, on occasions of special exercise of soul, he may lift the veil, which self-respect draws over the sanctities of life, and tell what God has wrought in him.

(e) The appeal. The addresses reported in the New Testament can not be forced into rules of rhetoric. The "few words in closing," the "now a word to the unconverted," which are not unknown in modern preaching, are blessedly absent. At the same time, these speeches are tremendously personal. There is an insistent "ye-ye" running through them all. Never does the speaker miss his mark. He always "gets there." We are not, indeed, bound by the mere style of New Testament preachers; but we shall be more than foolish if we miss their spirit. Salvation is an act which takes effect in the will of men. The Saviour is a Person, unknown and uninfluential, unless He receive personal homage in an act of trust.

Upon this, therefore, the evangelism of the New Testament bends its whole Spirit-quickened energy to win from men the acknowledgment of

the Crucified as Lord. Of the experiences in which that acknowledgment was made we shall speak later. Meantime we observe that evangelism can never be genuine without this appeal. *Not other than this;* such as insistence upon a certain stereotyped response. *Not less than this;* such as satisfaction with some vague assent, or intellectual approval, or æsthetic admiration. But this—the demand for definite and full surrender to Christ as Redeemer and Lord.

(2) *It is defensive.* New Testament evangelism had not an open field before it. The ground was occupied by a multitude of faiths, competing with one another for the allegiance of men. In one respect all these religions, together with Christianity itself, had one common feature. They all claimed to provide "salvation," a spiritual life, and a communion with the Divine, which the formalities of a State religion, like that of Rome, could not afford. The work of the evangelist, in this aspect of it, accordingly, was simple and direct. The point of superiority, which he had to make good, was that the Gospel was, what no myth of Isis or Mithras could be, the power of God unto salvation. He was not bound to produce a philosophy, as completely elaborated as that of the Greeks, dealing finally with all the questions which an acute and subtle mind might ask regarding God and the world. His claim was that Jesus, the risen Lord, was a Saviour mightier than any force that could be named, whether "angels,"

"principalities," or "powers." This was the point at issue; and here New Testament evangelism became militant, aggressive, controversial. We see, accordingly, that evangelism carried on under the conditions existent in the first century—which in reality are not remote from those of the twentieth—could not be an intellectually feeble thing. The evangelist had to defend himself against scornful rivals, to justify the claims he made on behalf of the Gospel, and even to carry the war into the enemy's camp, and expose the weakness of his rivals' position. There is an "apologetic of the New Testament" implying strenuous intellectual effort, and a firm grasp of the constitutive principles of Christianity. The New Testament has, indeed, no use for the pedant; but it nowhere approves the *ignoramus*, who pretends that the gift of the Spirit sets him beyond the need of conscientious study. The New Testament evangelists were splendidly trained. They did not congregate at some "seat of learning"—ominous phrase! They gathered round a living teacher, and kept company with him in his thinking and his working. Can we conceive of finer training for the work of the ministry than the young companions of the Apostle Paul received? Was not theirs the privilege of attending a "divinity school," in which there was not lacking the learning of the Rabbis, and the culture of the Greeks, while there was present the guidance and stimulus of a high intelligence, a quick penetra-

tive mind, a soaring and comprehensive reason, all governed and transfigured by the power of the Spirit of God? Let not the modern Church in any revival of interest in evangelism which it may please God to send, ignore the need, in view of present day conditions, of thorough intellectual, as well as spiritual, preparation on the part of its evangelists. And let not the modern Divinity School, in its zeal for scholarship, forget that its only right to exist in a Christian Church, and its only claim upon the sympathy and support of Christian people, lie in its affording an effective training for that practical work, of which evangelism is the crowning glory.

The details of this "apologetic of the New Testament" must be sought in such works as that of Professor Scott of Queen's University, which bears this title. The direction in which it moved was determined by the great forces which met the Gospel with uncompromising opposition.

(a) Against Judaism: In this case the argument was derived from Old Testament prophecy, fulfilled in Jesus, the Christ: while criticism was directed upon the legal and ceremonial system as an intolerable burden, as hopelessly ineffective for a spiritual salvation, and as misrepresenting the grace of God in its present free and mighty working.

(b) Against Polytheism: Here the missionaries are careful to avoid irritating the susceptibilities of the hearers, while yet they advance rea-

sons for the superiority of their theistic position. They appeal to Nature, as a witness to the power and goodness of God; to Conscience, as a native constituent of the heart, which responds to reasoning regarding righteousness, temperance, and judgment to come; and to the Religious Need of man, in its entire hopelessness, apart from the God revealed in Christ. With all their desire to conciliate, they are also fearless in their criticism of idolatry, as being marked by utter futility as well as by the deep guilt of apostasy from the living God. It is noticeable that whether they argue or criticise, they never cease to occupy the same ground with those whom they hope to win, and confess themselves to be as much without merit of their own and as much in need of saving help, as the least privileged Gentile.

(c) Against Gnosticism and kindred systems. Amid the conflict of religions in that first century of our era, nothing was felt to be so deadly a foe, as a system, which was willing to absorb Christianity, and give Jesus a place of honor in its apparatus of salvation, without really recognizing either His perfect humanity or His true divinity. The victory of Christianity is bound up with the fact that "He is Lord of all." On this cardinal element in the faith there could be no concession and no compromise. Jesus saves, through faith in Him; this, verified in experience, interpreted through His Divine Sonship, is the central truth of Christianity. Redeemer and King, He stands

alone. None can take His place. This contention of the Christian preachers was well understood by their opponents; and some at least were bold enough to propose an actual competitor for the place of Saviour, in the person of such an one as Apollonius of Tyana. In the contrast between Apollonius and Jesus Christ, the uniqueness and the strength of Christianity stand unveiled. The world needed a Saviour, and the Risen Christ was daily proved, by the actual redemption of men, to be the only One who was in fact mighty to save.

Again, in the history of the race, there is a conflict of religions. Once more, the point at issue is competence to save. Who can free from sin, its guilt, power, dominion, misery? Who can rescue man from destruction, re-create him according to his divine ideal, reconstitute human society, and establish the Kingdom of God in the earth? Once more, the claim of Christianity stands over against all competitors, and declares that Jesus Christ, He alone, He absolutely, does save. Evangelism, resting on the experience of redemption, is the Church's first duty, the Church's greatest apologetic.

(3) *It is constructive.* It included *teaching* as well as *preaching.* These two functions are combined in the summary account, given in Matt. 4:23, of the ministry of Jesus. He announces a Kingdom, of which He Himself is Head and Legislator; and thus He reveals what He conveys.

The same combination is found in the work of

these whom He commissioned to be the evangelists of the world, Matt. 28:19, 20. The relation of these two elements in a complete evangelism is not hard to discern. On the one hand, teaching is necessarily implied in all preaching. It is impossible to preach repentance and remission of sins in the name of Jesus, without communicating the facts of His passion and resurrection, and exhibiting these, in the light of scripture, as the media of God's saving love to men, Luke 24:45-48. Jesus could not be preached as Messiah, save through an interpretation of Messiahship, in agreement with His own conception of it, and grounded on the life and work in which He verified His own claim to be the Christ of God. Such teaching is saved from the sterility of mere intellectualism, by its being directed to, and apprehensible by, the spiritual nature of man, with its real and deep, though uninstructed sense of its own need and God's sufficiency. No man can be saved by teaching, in the sense of clear logical presentation of ideas. No man can be saved without teaching, in the sense of the statement and interpretation of the Divine saving acts, in which God brings His reconciling love to the apprehension of men. We ought carefully to observe that the evangelism of the New Testament is no thin, emotional thing, but is an exposition of Divine truth, rich in experience, and profound in reflection.

On the other hand, preaching can be effective, only when it is followed by teaching. Proof of

this lies in the fact of the New Testament as a whole. The writings which we thus designate were produced by evangelists in pursuance of their calling. They represent the kind of work these men found it necessary to do for the communities of believers which they had been instrumental in founding. Their apostolic and missionary labor is not complete in mere announcement. It must be continued in the application of the principles, implied in the Gospel, to diverse phases of the Christian life, both individual and social. "By word or by epistle" (2 Thess. 2:18) they taught their converts the meaning of Christianity. Not till they were persuaded that that meaning had been grasped in its fundamental principles, and could be applied by the enlightened consciences of the converts, did they believe that their work as evangelists and soul-winners was in any degree adequately performed.

The importance of teaching as the crown of evangelism is also indicated by the fact that in what Dr. Lindsay calls "the prophetic ministry," teachers, (διδάσκαλοι) hold the third place, 1 Cor. 12:28. These men have received from the Spirit the "gift" of knowledge. Presupposing the work of the apostle or evangelist, and resting on the whole revelation of God in Christ, they proceed by patient reiteration to exhibit the Gospel in its manifold bearing upon the problems of the ethical and religious life. They did this work both in

the public meeting, (1 Cor. 14:26) and in the catechumen's class (Gal. 6:6).

The practical point for the modern Church is that its evangelism (i) must be combined with teaching; (ii) must be followed up by teaching. Evangelism is not galvanism. It is the work of laying the foundation of the Christian life deep in the finest faculties of human nature, mind, conscience, and will.

Evangelism of the New Testament type is the strength of the Church, and is the creator of all great and worthy civilization.

3. *Features of the preaching.* How shall we preach the Gospel? What qualities ought to belong to our delivery of the message of salvation? There are no lectures to which students come more hopefully than to those on Homiletics; none from which they return in greater bitterness! The reason is plain. No man can tell another how to preach. There is no demand more ridiculous than that which is often made upon Divinity Schools that they "should turn out" preachers. A preacher who would be "turned out" would not be worth listening to. The New Testament is not a text-book on Homiletics; but it depicts the preaching of the Gospel and it gives living presentations of the preachers who carried the Good News from Jerusalem to Rome. It provides no rules, and binds none upon preachers of succeeding generations. We can not, therefore, in any

analytical way, pick out qualities which belonged to New Testament preaching and seek to transfer them to our evangelism. In Christian service, there can be no mechanical repetition. Efficiency depends on the principle of individuality, purified and intensified by share in a great ministry, and by the influence of a great dynamic. Paul, and Peter, James, and John, Philip, Barnabas, Apollos, Silas, John Mark, Timothy, Luke; each is himself; and each puts himself into his evangelism; each receives the gift of the Spirit in harmony with his individual capacity. Precisely in this element of individuality lies the charm and helpfulness of the New Testament as a guide to preachers. It has no direct instruction in the art and manner of preaching. But its incidental references, and its vivid portraiture, convey to our minds features which must belong to all powerful presentation of the Gospel.

The terms employed to designate the act of preaching are in themselves suggestive. They are such as these:

εὐαγγελίζω. Announcing glad tidings; how should this be done? With what joy and eagerness, what love and sympathy!

Κηρύσσω. Proclaiming a fact or truth, with the implied metaphor of heralding a king. Compare the metaphor implied in πρεσβεύω, 2 Cor. 5:20, Ephes. 6:20. How should such functions be exercised? With what authority, dignity, solemnity, fervour, definiteness, and finality!

Καταγγέλλω. Emphasis, as in Latin *praedicare*, on openness, publicity, with the idea of celebrating, commending, witnessing, 1 Cor. 11:26.

διαγγέλλω. Announce everywhere, carry the message to every creature, Lk. 9:60.

πληρόω. The idea conveyed is that of the completeness and thoroughness with which the work is to be done, Rom. 15:19, Col. 1:25. No shallow Gospel, but such a full statement as shall cause the Word of God to be fully acknowledged in its piercing appeal and its comprehensive scope.

παρρησιάζομαι. Emphasis on confidence and courage, Acts 9:27, 18:26, 26:26.

If these are the qualities of New Testament evangelism, dullness, indifference, coldness, cowardice, unfaithfulness, gloom, hesitation, slackness, partiality are absolutely forbidden. The New Testament requires of the evangelist a full Gospel, fully preached!

Larger guidance and more definite stimulus come from the examples of preaching contained in the New Testament. It may, indeed, be urged that these are so high that they are beyond our reach and afford us no guidance. Such an objection, even in respect to our Lord's preaching, neglects the consideration that between us and these great examples there is, as far as delivery of the message is concerned, identity of function and continuity of power.

In the preaching of Jesus, there are certain outstanding features which have thus been sum-

marized by Principal Adeney in his article on preaching in *H D B*:—"(i). His freshness and originality (διδαχὴ καινή, 1:27;) (ii). His tone of authority (ὡς ἐξουσίαν ἔχων, Mk. 1:22:) His winning grace, a point characteristically noted by the third evangelist (ἐθαύμαζον ἐπι τοῖς λόγοις τῆς χάριτος, Lk. 4:22:) (iv). His graphic picturesqueness in illustration (Mk. 4:33)."

Our Lord is inimitable! Unattainable in His degree, certainly. Yet He remains the type and norm of all Gospel preachers; and to His example His spirit will conform those who go His errands. Surely an ambassador will bear in his very style the stamp of the King he represents.

The Apostle Paul is also far beyond us; and yet his evangelism must guide and inspire ours. In it we observe such points as these:

First. The evangelist's state of mind and heart as he approaches his work: (i) constrained by the love of Christ, and therefore an ambassador for Him, 2 Cor. 5:14-20; (ii) under a strong compulsion, as one who has no freedom in the matter, 1 Cor. 9:16; (iii) with a great compassion for mankind, as knowing the need of sinners, Acts 20:19, 31, 2 Cor. 2:4; (iv) sometimes, even, hot with righteous indignation, observing the foolishness and blasphemies of men, Acts 17:16.

Second. The processes by which the evangelist sought acceptance for his message: (i) reasoning, clearing the ground, obtaining consideration for his subject, Acts 19:8, 9; (ii) persuading,

leading the mind on to the conclusions necessitated by right reason, and urgently required in view of man's destiny, 2 Cor. 5:11; (iii) beseeching, pleading for a decision in favor of Christ, and in the interest of the hearer's own welfare, as an advocate might plead with a jury, or as an ambassador might implore the court to which he was commissioned, as one whose interests are those both of the King whom he represents, and of the state or nation whose very existence is at stake, 2 Cor. 5:20; (iv) commending, setting forth the Gospel with such corroboration in his own life, character, and action, as shall win approbation, and lead to acceptance, 2 Cor. 6:1-10, 1 Cor. 4:9-13, 2 Cor. 4:8-11, 11:23-33. The self-revelation of the Apostle Paul, in his capacity as evangelist, constitutes an overwhelming rebuke of the modern preacher, who yields to the characteristic temptations of his calling, depression of spirits (*accidie, tristitia*), anger and contempt for hearers so dull and unresponsive, impatience with man *and* with God, mistrust of the good will of the Master.

Third. The evangelist's consciousness in the discharge of his task: (i) sympathy, the power of entering into the position of those with whom he deals, understanding their point of view, though it be not his, and doing justice to whatever truth it possesses; the capacity of adaptation to the types, circumstances, moods, dispositions, and idiosyncrasies of those whom he is endeavoring

to win, 1 Cor. 9:19-22; (ii) authority, not of course despotic or tyrannical (2 Cor. 1:24), but none the less real and supreme, being nothing less than the delegated authority of the Lord Himself (2 Cor. 10:8), a dignity which belongs to the evangelist as such, and is to be announced and even insisted on and defended (1 Cor. 16:11, 1 Tim. 4:12, Titus 2:15), a power which, if resisted, must react in judgment upon those who reject not man, but God, Acts 28:26-28; (iii) joy, the gladness of bringing glad tidings, of seeing souls in bondage rise through the grace of the Gospel into liberty and strength, Acts 20:24, Phil. 4:1, 1 Thess. 2:20.

Evangelism in the New Testament is depicted in a series of antithetic aspects, whose synthesis is to be found in the actual discharge of duty, as the hardest and most sorrowful, the most honorable and the most joyous task to which any man could be called, a life-work, so satisfying and so splendidly rewarded, as to be coveted beyond any vocation open to the sons of men.

Not unworthily does one who stands in the main line of the evangelical succession depict the person and office of the evangelist. "Then said the interpreter, Come in; I will shew thee that which will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him. So he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a

very grave person hang up against the wall; and this was the fashion of it: it had eyes lifted up to heaven, the best of books in its hand; the law of truth was written upon its lips; the world was behind its back; it stood as if it pleaded with men; and a crown of gold did hang over its head."

CHAPTER III

THE RECEPTION OF THE MESSAGE

The task committed to the evangelist is proclamation of the message. He is not charged with the intolerable responsibility of evoking the due response in the hearts of his hearers. Yet the message is proclaimed only that there may be evoked the response, which shall correspond to its significance and aim.

For this response, accordingly, the evangelist waits with expectation and desire, labouring to gain it for the message, often with self-reproach that his delivery of the message should hinder its reception, sometimes with a very agony of spirit, till he sees the souls he yearns over answer in a definite experience to the call of the Cross. In what spiritual experience, accordingly, is the message effectively received, and the work of evangelism completed?

Four terms occur in the New Testament which designate the same experience in its totality, while they present it in different aspects and from different points of view.

I. *Faith.* The message is concerned, as we

have seen, with the saving activity of God, and with this as consummated and made a victorious power in Christ, the living Lord. The message, accordingly, is more than a discourse concerning Christ. It is an actual presentation of Christ, a definite offer of Christ; and Christ, with all His saving power, is present by His Spirit in the Word, which preaches Him. The due response to the message, therefore, can not be merely an intellectual assent to the propositions it contains regarding Christ, even when these are accompanied by æsthetic admiration, or emotional delight. It must consist in a hearty consent to the claims made on behalf of Christ, which indeed He makes for Himself—an owning of Christ, in an individual act of homage, as supreme in the whole realm of human life; a personal acceptance of Him as Saviour and Lord; a trustful commitment of the soul to Him, as the One who alone can redeem from the guilt and power of sin, with all its penalties; a definite choice of Christ, as the highest good and satisfaction of man, as He is also the perfect revelation of God. The usage of Scripture, confirmed by Christian experience, warrants us in giving this religious, soteriological significance to faith. In it God reaches man, and occupies him wholly; and man reaches God, committing himself absolutely to the love crowned on Calvary.

The experience is wholly personal. Faith is directed, not to a scheme or apparatus of salva-

tion, but to the personal Redeemer, who is the source of all saving benefits, and is in Himself their sum and substance. Such a spiritual act is the demand of evangelism. Even in His earthly ministry, Jesus sought to bring men to what was essentially a religious attitude of trust toward Himself; and the uplifted Christ draws all men to Him in worship and surrender of spirit.

The apostles of the Lord have many and varied descriptions of religious experience; but they unite in teaching that the object of faith is Christ, and that the act of faith is personal commitment to Him. This experience, identical among all Christians, is the *differentia* of Christianity, not from the religion of the Old Testament, for it too was a religion of grace and of faith, but from legalism in one extreme, and Neoplatonic mysticism in the other. Faith, in the New Testament sense, saves, not because *it* does anything, not because of the moral quality it possesses as an act of obedience, not even because it is directed to Christ, but because it is the condition under which Christ can do His saving work. In the act, in which the soul, discerning the sufficiency of Christ, commits itself to Him, Christ lays hold of it, delivers it, brings it to God, and saves it by Divine redemptive energy. The indispensableness of faith is a commonplace of New Testament evangelism. The evangelist, like his Lord, is powerless, where it is absent, and he rejoices with exceeding gladness, when he notes its presence, often most conspicu-

ous in the least likely quarters. While, therefore, the evangelist can not create faith, he labors for it, prays for it, waits for it, as the triumphant issue of what God is doing through his instrumentality.

The New Testament knows no means of producing faith, save "preaching Christ." Preach Christ in the significance and value He has in the New Testament. Make Him manifest in the completeness of His salvation, the glory of His Person, and the supremacy of His Place and Power.

The New Testament prescribes nothing else than such a witness to the sufficiency and the sovereignty of Christ. But it does prescribe this. It knows no other means to the end. The modern Church can not refuse the testing question: What is the outcome of its preaching, and its many activities? Is it faith in Christ? If not, it has failed of the vocation which has called it into being.

II. *Repentance.* As the Message is concerned with salvation, it is also at the same time concerned with the sin of man. It has much to say, therefore, regarding sin and sinners; God's attitude to sin; His demand for holiness; His love for sinners; His determination to do all that in Him lies to save men from their sins; His deed in Christ; the mystery of sin-bearing; the victory of the Resurrection; the promise to all who will receive Christ, that God will carry out toward them the purpose of His love, in redeeming them,

and bringing them into the Kingdom, and reigning over them in sovereign grace and goodness.

The response to this message, accordingly, is much concerned with the fact of sin: the specific acts in which the holy will of God has been violated, the attitude of rebellion and unbelief of which these acts are the outcome, the guilt and shame, pollution and bondage into which, as the result of this revolt, the soul has been plunged. The experience, in which the message thus finds its proper issue, will include penitential sorrow, and may manifest itself in very deep emotion. It will, however, consist essentially in μετάνοια, which is fundamentally an act of will, involving a change of personal attitude toward God, from rebellion to trustful surrender, from the dominion of self to the rule of His righteous will, and implying a quest, not merely for relief from the terrible consequences of sin, but for deliverance from sin itself as that which separates man from God. The penitent soul requires nothing else, and nothing less, than the forgiveness of sin, that amazing gift of grace which includes as its first and least element, "no condemnation," and rises to its last and greatest, "no separation." The act thus described is, plainly, the same as that designated faith, the difference being that faith has reference to the *terminus ad quem,* repentance to the *terminus a quo.* Each includes the other. They may, therefore, be used separately, without any contrast between them, for the whole condition

of salvation. Thus, in Acts 2:38, 3:19, 5:31, Repentance is mentioned, and not faith, though, of course, faith is implied in the act required. So, in John 3:15, 16, 36, faith is required, and no mention is made of Repentance, though it is obviously implied as an element in the total experience.

Our Lord has depicted, once for all, the natural necessity of repentance, in His deathless parable of the Lost Son. Three elements are involved in it: (i) The discovery of need; "he came to himself . . . I perish with hunger;" (ii) The act of separation from evil, and the approach to God; "he arose, and came to his father;" (iii) The confession of sin, as an act, and in its spiritual result, "I have sinned, and am no more worthy to be called thy son."

Repentance is, on man's part, the only condition of forgiveness. All else belongs to God, the patient striving, the almighty working, the sacrificial suffering; and now the free gift, not merely remission of penalty, but the ring, and the robe, and the banquet, and, most precious of all, the name "my son," and the enfolding of the everlasting arms.

It is the only condition, on man's part; but it is one absolutely indispensable. Unless there be this response to the message, the work of the evangelist is fruitless. Whether it be Peter preaching to self-righteous Jews, or Paul to polite and self-satisfied Athenians, the New Testa-

ment evangelist insists on this rugged road to eternal life. "And few there be that find it." An acceptance of Christ, that did not include repentance, would add judgment, rather than secure blessing. All true evangelism rings with the summons to repentance. The Gospel is not rosewater. It is water with ashes in it.

As with faith, so with repentance, the New Testament has only one method of producing it, viz.: preaching Christ. Whatever aspect of Christ's person and work be the theme of the preaching, it has its appropriate issue in the deepening of penitence. If He is preached as Saviour, and emphasis is laid on His love, His Cross, His power, His welcome, how shameful, over against all these, does Sin appear! If He is preached as Judge, and life is estimated by the attitude of mind and conscience to Him who is incarnate Truth and Right, here is "the terror of the Lord," "the wrath of the Lamb," the awful imminence of judgment. In the radiance of infinite Love, and in the shadow of inevitable doom, the New Testament evangelist fulfils his mission, and calls, in God's name, upon all men everywhere to repent.

III. *Regeneration.* The message announces that a New Thing has come to pass in the earth. In Christ there has been created a new world. In Him are resident powers of redemption, which are adequate to cope with the worst powers of evil. There has opened for the individual and for humanity a new life of strength and victory.

The experience of believers in Christ is penetrated by this sense of newness, not less solemn than exultant.

The difference between what they were and what they are, between the heavy bondage under which they lay, and the new energies of faith and hope and love with which they are thrilled, is too wide for language to express with logical precision. Our Lord and His apostles use various figures to suggest the magnitude of the change wrought in believers, the exceeding breadth of the contrast between the old state and the new: becoming alive, after having died, Lk. 15:24; becoming as a little child, Matt. 18:3; losing life and saving it, Matt. 16:24-26; becoming a new creature, 2 Cor. 5:17; being transformed, Rom. 12:2; being renewed, 2 Cor. 4:16; being translated from one condition of being to another, Col. 1:13; dying with Christ, and being raised with Him, Rom. 6:6, Col. 3:1-3; being born again, John 3:3, 5.

All these figures present the deep reality in one aspect or another. They unite in teaching that to receive Christ is to begin a new life, and that of this new life God is the "fontal source." There is, of course, moral continuity in all human experience. But in the believer there has been wrought a vast religious and dynamic change. The personality grows from a new root. The life organizes itself round a new centre. The activities obey the direction of a new will, and are quickened by a new energy. This new life is the life of

God in man, and it is dependent for its presence and power on personal relation to the living Lord. In these three terms, accordingly, faith, repentance, regeneration, the same experience is designated, viz., that movement of the soul from sin to God, in which salvation takes effect. "Faith" points to its goal, the personal Redeemer; "Repentance," to the sin which is, in principle, forsaken; while "Regeneration" touches on the mystery which human speech can never reduce to abstract terms, the power of the Divine Spirit exerted in and upon the human, persuading and enabling man to make the great transition, from sin, which is death, to Christ, who is our life. It is important, when we consider the mischief wrought by over-driving a metaphor, to bring together the various figures used in the New Testament to express this third aspect of the experience. It is possible to work out the figure of the new birth in so prosaic a manner, and with such mechanical and almost physical applications, as to obscure the great truth intended by it. The figure of the new birth, and the term "regeneration," which is framed from the figure, must never be divorced from the activities of faith and repentance, in which the action of the Spirit of God manifests itself. We must seek in our evangelism to be as broad and simple as the New Testament, while not forgetting its depth and solemnity. The Gospel demand is for a moral change, a change so great that it can be effected only by the power

of God. All who have obeyed the summons, bear witness to both aspects of this truth of salvation.

To produce this change, the Gospel is preached. Where it is not being produced, the Church, as a moral fellowship of man with God, is sinking to death. It is impossible to deny that what New Testament evangelism aims at is not culture, but regeneration. The preaching, which aims at improving what man is by nature, without considering man's need of moral and spiritual reconstitution, and the dynamic which in the Gospel meets that need, may be keen in its analysis and high in its conceptions of virtue, but it proceeds on other principles than those set forth in the New Testament. Its appeal is not that of the apostolic evangelists. The whole history of the Church is proof that it utterly fails in redemptive, uplifting force. To produce this change, nothing but the Gospel is adequate, or is wanted. Preach Jesus Christ, in whom are incarnated all Divine energies for deliverance from sin, and transformation into the Divine likeness. To receive Him is to be regenerated. To open the heart to Him, so that He shall be regnant there, is to pass through the saving change, to pass from death to life, to be born again, to become the man we were meant to be. No minister of the Word can refuse this test of his own soul: Is he laboring for this change in the hearts of his hearers? Is he yearning over the souls committed to his care, that they may enter into life? What is the aim he has before

him? What is the fruit of his toil? Surely these questions will come to him with rebuke and stimulus, and send him, with new consecration, to preach Christ, who can make all things new.

IV. *Conversion.* The message is addressed to men in a certain moral condition, with their wills determined in a particular direction, and their lives shaped toward a definite moral issue. All its revelations and announcements are meant to act upon the will, to arouse the man to take a decisive action. What this action must be, which alone is the due response to the Gospel, can not be doubtful. It is the determining of the will Godward, turning of the whole course of life away from its goal in self to its new goal in Christ. "Except ye turn" is the preface to the broadest and freest offer of salvation. Into this act of turning, the whole subjective condition of salvation is condensed. Faith, repentance, regeneration, conversion, are various designations of the one mysterious, yet absolutely simple experience, in which the mercy of God comes to victorious result in the salvation of a soul. To persuade men to turn to God is the one business of evangelism. In fulfilling this function, evangelism leans wholly upon Divine power. It is not perplexed, as philosophy and theology are, by the intellectual puzzle of how an act can be performed only by the power of God, and yet be the act of man, which he is summoned to perform, and for the non-performance of which he is responsible. It rings in the

ears of sinners the call, "Turn ye, Turn ye," confident that there goes with the summons a Divine energy, which will enable men to do what of themselves they could not do. It is not to be deceived by psychological phenomena, which may, or may not, accompany the decisive act in the great history of a soul's salvation. It keeps steadily to the point, the turning of the soul to God, and insists on that, the act of the will, *i. e.*, of the man himself, as he is confronted by the invitations and the claims of the Gospel.

The term "conversion," as ordinarily employed and as sometimes discussed in text-books of psychology, seems to mean a congeries of *states*. In point of fact, *action*, the culminating point in God's dealing with a soul, is the true Biblical idea of conversion. The Biblical history of salvation incidentally contains many cases of conversion. The variety of the circumstances, and the peculiarity of the soul's discipline among the different cases, are deeply instructive. But in them all, there is agreement as to the essential elements in sound conversion: (i) The producing cause is the Word, which preaches Christ; (ii) The act demanded in the Gospel is the turning of the man, in a decisive determination of his will, toward the God who has come to him in Christ; (iii) The issue is the new life, lived under the control of Christ, and by the energy of His Spirit.

In the experience, whose leading designations we have been considering, New Testament evan-

gelism finds itself justified and satisfied. To be used by God in the process, whereby he lays hold upon men and saves them, is the ambition of the New Testament evangelist. Laboring at a task, whose aim is the glory of the Redeemer, he waits the day when he shall gain his crown and lay it at his Saviour's feet.

CHAPTER IV

SUMMARY AND SUGGESTIONS

As we study the subject of evangelism as it is presented in the New Testament, certain thoughts suggest themselves, which may be helpful when we come to the topic of evangelism in the modern Church. They are such as these:

I. *The meaning of Evangelism.* It is to be feared that the term has, in the minds of many persons, some of them earnest Christians and loyal members of the Church, evil associations. They are apt to think, in connection with it, of a type of sermon that grates upon their taste, and of things said and done, which are revolting to their sense of decency and reverence. More seriously, they identify evangelism with a type of conversion—what Professor Jackson calls the "explosive type"—which, even if they admit in any case its reality, they rightly allege is not the only or the most frequent type. It ought to be stated, clearly and emphatically, that to make "evangelism" a synonym of "revivalism," is untrue to the teaching of the New Testament. To "evangelize" is to proclaim the Glad Tidings, to declare the salvation of God, wrought out by Jesus Christ, His

Son, the once crucified, the now living and exalted Redeemer, to announce to men, who believingly commit themselves to the Saviour, that they will be saved from their sins, and will be restored to the privileges which God designed for them when He created them in His image, and to summon all men everywhere to turn to the God, who thus, in Christ, stretches out His hands toward sinners. It is certain that, in the mercy of God, great results will follow faithful evangelism. But these results are not designated or described in the term "evangelism." The evangelist is not burdened with the responsibility of producing them. He is not tied down to any list or scheme, that a theologian, or psychologist, might draw up. His one business is to preach the Gospel. No doubt, as he proceeds in this business, he will make continued and careful study of the human soul, and of methods of approach to it, and of dealing with it. He will observe, with instructed eye, the manifold exercises of the soul under the Divine discipline. But, unless he be incredibly rash, he will never dream of identifying these observations and inferences with the contents of the Divine salvation, or make it his primary object to produce the phenomena, which, it may be, do ordinarily follow from his preaching.

What, therefore, Christian people, who seek to know their duty, in this matter, have to do, is to give to evangelism all its New Testament meaning and value, without making the possibly natural,

but surely very stupid mistake, of confusing it with something that is not intended in the New Testament at all. God never says to the Church, "Revive yourself, convert the world." God's word to His servants is, "Preach the Gospel to every creature." Their word to Him is, "Revive thy work, O Lord."

II. *The place of evangelism in the Church's ministry.* It is a place of absolute primacy. The first work required of those who believe in Christ, is to make Him known. Nothing can take precedence of this. Manifold are the duties of the modern Church. Their range and scope are wide as human nature. All of them, however, are dependent for power and efficacy on their being discharged as means toward a more perfect evangelism. If evangelism be treated as separable from them, a non-essential adjunct to them, they lose their distinctively Christian significance, and cease to form part of the function of the Christian Church. The example of the New Testament Church warrants us in the conclusion that the faithful fulfilment of the duty of evangelism is the great source of inspiration and guidance in every department of the Church's life and activity. In the laws of the spiritual universe, faithful evangelism is normally followed by genuine revival. Let the Church realize, as its first responsibility and the first charge upon its strength, the duty of preaching the Gospel of Jesus Christ; and there will be added to it revival, *i. e.,* a constant renewal

of its vital energy, and increase of moral force, which shall be manifested in the spiritual growth of its own members, in the attraction to it of them that are without, in regenerative influence upon society, and in victory over hostile forces. A non-evangelical, and feebly evangelistic Church, is doomed to decay and defeat. But let it be well understood that the grace of revival comes from God; the duty of evangelism belongs to man. The Church is not directly responsible for its revival. It is directly and immediately responsible for its duty of evangelism. The paradox of evangelism is that, while we must labor for results, we must keep our eye fixed primarily on duty. It may be that, in God's unsearchable counsels, these results may not follow in the measure in which we long for them. This fact, however, does not, in the faintest degree, relieve us of our duty. It ought rather to send us to our duty with deeper heart-searching and more earnest preparation.

III. *Tests of revival provided by New Testament Evangelism.* The value put upon any revival which may take place in the Church must depend on the kind of evangelism which has produced it. Such a valuation will turn, mainly, upon three points: (1) The purity and completeness of the message delivered. A revival, of a kind, may be produced by an inadequate Gospel; but it will be marred by the deficiences of the message, and it may be fraught with danger to all affected by it.

The aim of the evangelist must be to present the Gospel of Christ in its fulness—not contracting it within the limits of some humanly devised system, but enlarging it to the depth of human need and the scope of the Divine revelation; and in its balance—not emphasizing one element in its discovery of God or its appeal to man, to the exclusion of others, and so giving rise to the danger of reaction, but bringing together, so far as is possible to a finite and growing mind, the manifoldness of the grace of God. The evangelist, accordingly, is called upon to make a continuous study of the New Testament, that he may obtain an ever fuller vision of Christ, and of God in Him. Not till Christ is glorified can the Spirit come, and genuine revival follow. (2) The character of the evangelist, and his experience of the Divine life. It is impossible to refuse this test, by distinguishing between the message and the man. The power of God to save does not operate magically, whether through a rite or a book or an uttered phrase. It operates, normally, upon men, through men. It must, therefore, manifest itself in those who preach the Gospel as a regenerative and sanctifying energy, before it can be proclaimed to others as capable of achieving like results in their experience. The ideal of the New Testament evangelist is that of a man who is himself assimilating and reproducing the Divine life, which is derived from Christ, and is promised to all who will receive Him. An

un-Christlike evangelist is a moral horror. He is, moreover, an imperfect instrument. Two things are required of the evangelist who will succeed in his great vocation. Negatively, he must search for, and forsake, any obstacle in his life and character, which could hinder the movement of the Holy Spirit through his personality toward the souls with whom he is dealing. Positively, he must cultivate a quick and intelligent sympathy with man in his need of God, and with God in His wise and loving purpose toward man. He must be a true representative of God, who is both holy and loving. (3) The quality of the experience developed in the revival. The question will be asked by an observant world, and ought to be searchingly asked by the Church: In what type of character does the preaching issue? What is the moral fruit of the movement, produced through the instrumentality of the evangelists and marked by many phenomena of an emotional or intellectual kind? A revival which is to correspond to New Testament evangelism, must be marked by three great qualities. (i) *Depth.* To preach Christ truly is to break up the deeps of the human spirit, to lead to great repentance and to a mighty decision, and to inaugurate revolutionary changes in life and character. A *shallow* revival, which affects the mere surface of the soul, and does not reach to the roots of moral being, condemns the evangelism which has produced it, and is a mockery of the Gospel. (ii) *Extension.*

To preach Christ truly is to proclaim Him Lord of all, and to include within His sovereignty the whole of life. An *unethical* revival, which emphasized religion at the expense of morality, or made a specialty of "holiness," while neglecting the plain virtues of truthfulness and integrity, would condemn the evangelism which produced it, and would be a scandalous misrepresentation of the demands of the Gospel, and the claims of Christ. (iii) *Permanence.* To preach Christ truly is to preach Him as the abiding source of redemptive power, to summon men to a continual activity of trust and obedience, and to keep them in solemn remembrance of the final estimate of life, at which the Saviour shall preside as Judge. A *transient* revival, satisfied with immediate and evanescent results, leaving behind it a trail of moral defeat and spiritual disaster—souls imperilled by self-deception, affronted and embittered by subsequent self-discovery, a Church temporarily inflated with fancied attainment, and injured, perhaps for a generation, by disillusionment and reaction—condemns the evangelism which produces it, and forms a hindrance to the progress of the Gospel in the territory cursed by its appearance, worse than the most violent hostility of wicked men.

The lesson of Church History is a deep distrust of human intrusion into the sphere where God is Sovereign. The things which disappoint us must recall us to our duty, and to a profounder

reverence for the Divine will, and to a closer adhesion to the Divine guidance.

IV. *The verdict of the New Testament upon incidental features of a revival.* When we read the narratives in the Acts, and the references in the Pauline epistles, we are warranted in the judgment, that such features as ecstasy, glossolalia, or visions, may accompany a genuine revival of religion, but that they do not register its moral or spiritual value. It is possible that the preaching of the Gospel, and the communication of Divine power through it, may affect persons of a certain temperament, who have behind them a peculiar history, with such an inrush of feeling, such a revolution of judgment, such a swift decision of the will, as to break up the normal state of the soul, and to produce a kind of convulsion of the whole nature, including marked effects upon the physical frame. By well known psychological laws, such effects tend to repeat themselves by "suggestion;" and they become more abundant and more pronounced, when the preaching is addressed to crowds. In many instances, where such phenomena have appeared, there is no reason to doubt that there has been a real work of God; but the evidence of reality has not been the extraordinary nature of the attendant phenomena, but the moral results marked in the characters of those affected. It is upon the moral results, that the New Testament rests the case for the power of the Gospel. The tendency, intelligible

enough, is to change the emphasis from the ethical to the semi-physical. This was done at Corinth, and Paul labors to shew that nothing, not the gift of tongues itself, is to be compared to the ethical results of the Gospel, and in particular to Love, the noblest fruit, and clearest demonstration, of the Spirit of God. All the greatest evangelists have been characterized by the same wisdom.

The one thing the evangelist has to do is to preach Christ; the one result he desires is that men be brought to Him. Over ecstatic phenomena, he will watch, as Paul did, with extreme jealousy. He will not deny their possible relation to a genuine Christian experience; but he will hold them in strict subordination to the moral consequences of Christ's dominion over the soul; and, if they claim a value and a function which do not belong to them, he will rebuke and repel them.

PART II

EVANGELISM IN HISTORY

When we pass from the times of the New Testament, and begin to study the history of Christianity, the subject, which is really of most vital interest, and which has most instruction to give us, is that of the Church's discharge of its function of evangelism. How was the Gospel preached age after age? How was the standard of the New Testament maintained, in respect of the contents of the message, the character and methods of the messengers, and the nature of the results produced?

We have general histories of the Church, in which the growth of its polity is described, and its relations to the state are studied, with more or less of detail regarding the great ecclesiastics who have controlled its outward action.

We have histories of doctrine, in which the growth of theology is studied, and we have analyzed for us the conditions under which the creeds have taken shape and dogmas have been developed.

There is surely room also for a History of

Evangelism, in which the central theme would be the presentation of the Gospel, in the successive periods of the Church's life. We desire to hear again the Gospel, as it was preached to the men and women of the ages past, to note what in it specially appealed to them, and most profoundly influenced them, and to study the religious experience in which the preaching took effect. Even the numerous histories of revivals on the one hand, or of preaching on the other, scarcely provide what is wanted. We want some competent scholar to set before us the history of the Church from the point of view of its primary function and duty, *viz.*, its proclamation of the Gospel of Christ, and to note for our encouragement or warning the degree of approximation to, or divergence from, the standard given us in the New Testament.

In these pages, no such attempt would be possible, even were the writer competent to make it. The utmost that can be attempted, and all, perhaps, that at present is needed, is to select a few instances of evangelism, and briefly to indicate their relation to the New Testament type. This will serve to illustrate our theme, and guide us to a new realization of our duty in the age in which we live.

CHAPTER I.

THE PRE-REFORMATION CHURCH

We can not doubt that the Church of the first three centuries faithfully discharged the duty of evangelism. The facts of its missionary activity, and of its heroism in times of persecution, together with the purity and beauty of its Christian life, are evidence that its faith was directed to Christ, and that its witness was steadfastly borne to His sufficiency as Saviour and His supremacy as Lord. The great controversies, also, in which the Church repelled heathen philosophy (Arianism) or heathen ethic (Pelagianism), constitute a confession of Christ before men, which contained in it the soul of a true evangelism. Christ a Divine Saviour, man wholly dependent on the saving grace of God, are the truths which the Ancient Church sealed with its testimony. They are the truths which form the central message of the Gospel.

At the same time, we can see that, from very early times, extraneous elements began to intrude themselves into the faith, and to mar the simplicity and fulness of the Gospel. Greek Philosophy, which had been defeated in the form of

Arianism, re-entered the Church in the form of Neoplatonism, and brought with it a false view of the relation between God and the world, and of salvation as accomplished through asceticism and ecstatic rapture. Stoic morality, the highest ethic known to the non-Christian world, established itself in the Church as the proper expression of Christian virtue, and bound the Christian conscience with a new idea of salvation by works. Judaism, in strange combination with heathen conceptions of worship, and with heathen practice of "mysteries" gave rise to a new sacerdotalism, and a sacramentarianism, which changed the simplicity of Christian ordinances into the elaboration and spurious efficacy of magical rites.

Within the Christian Church, accordingly, two religions confronted one another in a more or less conscious opposition down to the times of the Reformation, when the contrast became fully manifest, and a terrible disruption of the Church took place. On the one hand, there was the religion of the New Testament, which gathered itself into the act of faith in the personal Saviour, and drew from Him the assurance of forgiveness, and the power of moral regeneration. On the other hand, there was the religion of the non-Christian world, in which Christianity grew up in the first centuries of its existence, a religion of confused and complex elements, which, however, bore certain broadly marked, entirely non-evangelical, features—the interposition of media be-

tween the soul and God, the conception of salvation as being dependent on man's meritorious action, and the promise of forgiveness and acceptance as the far off possible result of self-discipline and self-culture. On the one hand, Glad Tidings, and the liberty of the Sons of God; on the other, a New Legalism, and a servitude, not less oppressive than that which enslaved the conscience, in the ages before the redemption of man was accomplished by Christ's Cross and Passion. The heart of the Church was true to the faith of which Christ alone is the object. We can trace its presence in the hymns of the Middle Ages, and in the simple piety of the home, which is, indeed, in all ages the central citadel of Christianity. We see it, too, in the inner life of the very men who adhered to the other form of religion, and were its convinced exponents.

A genuine experience of salvation through simple trust in Christ, together with a doctrine wholly inadequate to express the experience, and a praxis of piety utterly inconsistent with it, is a combination, most conspicuous in the Mediaeval Church, and not unintelligible in itself, nor unknown even in modern times.

The evangelism of the Middle Ages, accordingly, (to use a loose and popular indication of dates) includes both the forms of religion thus indicated. Great evangelists like St. Bernard and St. Francis, non-conformists like Savonarola or Wiclif, mystics like John Tauler, all preach Christ

with passionate fervour. Says St. Bernard: "Dry is all food to the soul, if it is not sprinkled with the oil of Christ. When thou writest, promise me nothing unless I read Jesus in it. When thou conversest with me on religious themes, promise me nothing if I hear not Jesus' voice. Jesus—honey to the taste, melody to the ear, gladness to the soul." The Name, which is above every name, resounded through the great revivals of the Middle Ages, and we trace to this fact the continued existence of Christianity.

At the same time, through all mediaeval evangelism, we trace the haunting presence of that other non-Christian, and indeed, anti-Christian religion, which the Church took over from heathenism. The Gospel is cast in a negative and legal form. It may be urged that preaching of a negative and denunciatory kind was needed in ages characterized by fleshliness and brutality, and that it did produce beneficial results. This need not be gainsaid; and yet such preaching does not truly represent the Message of the New Testament. It does not set forth a salvation wholly wrought by God, and complete in the work of Christ. It did not, therefore, and could not, issue in the experience, in which the soul is enabled to cast itself simply and absolutely upon God in Christ, to see there before it in Christ its forgiveness and righteousness, and to rise up, free and strong, to be His servant and His witness. The revivals and reformations produced by this

preaching do not reach the very depth of human nature; they do not cover the whole domain of human activity; and they endure only for a brief period of ascetic fervour, and then sink into a backwater of stagnant and corrupting worldliness. Sensationalism, emotionalism, hysteria, fanaticism, cruelty, and even vice, form the dark shadows in the records of the Crusades, of the Mendicant Orders, and of spasmodic movements like the Florentine Puritanism under Savonarola. These things, in whatever age they occur, are the fruitage of the mingling of non-Christian with Christian elements in the preaching of the Gospel. As we read of them, we are recalled from the inventions of man to the work of God. Again and again, the New Testament evangelism verifies itself as the sole standard and guide of ours.

CHAPTER II

THE CHURCHES OF THE REFORMATION

The Reformation affected many departments of human activity, and had many results, political and intellectual, as well as religious. Fundamentally, however, it was a great revival of religion. It had for its direct precursor the evangelical religion of the home, the simple faith which turns continually to its Redeemer and Lord. It awoke in the spiritual discipline of one soul, and passed through the deep channel of one man's personal experience, to revivify the wider life of the Church. It propagated itself by an evangelism which was a return to the New Testament type. The sole theme of the preaching, says Luther, was the glory of God in Jesus Christ. "We preach always Him, the true God and Man who died for our sins and rose again for our justification. This may seem a limited and monotonous subject, likely to be soon exhausted, but we are never at the end of it. We preachers are like young children, who are learning to speak and can use only half words and quarter words." Such preaching was uncontaminated by Stoicism

or Neoplatonism. It was simply and solely Christian. It placed Christ, where the New Testament put Him, in the place He claimed for Himself, as the sole object of saving faith, and the only Lord of conscience. It reached back through Augustine and Athanasius to Paul, and beyond Paul, to Paul's Lord and Master. It was the reviving of the nations which received it. It will raise the dead in the Modern Church. It is the salvation of the world. It is the only Gospel, "the sinners' only religion."

Once more we see that evangelism is the primary function of the Church, and the great instrument of its reviving. The history of the Churches which trace their spiritual ancestry to the Reformation contains ample illustration of the same principle, and continually reminds us that fidelity to the Gospel contained in the New Testament is the measure of a Church's vitality and efficiency.

Section I

GERMANY

The cause of the Gospel in post-reformation Germany suffered from two destructive influences. One was dogmatism. All Christian experience must give rise to doctrine, as the interpretation of the new life. Doctrine becomes dogma, when it is formulated, and agreed upon as a statement of what is commonly believed among Christians.

Dogma issues in dogmatism, when the content of Divine truth is supposed to be stated adequately in a series of propositions. Dogmatism provokes conflict, because no set of propositions can express the fulness of New Testament meaning, and in the conflict, vital religion, which is the only real concern, is imperilled. The Reformation was followed by a Protestant dogmatism, in which many of the faults of the Mediaeval Scholasticism were repeated. It was deadly orthodox, and it was utterly deadening.

The other was war, waged with the fury characteristic of a so-called "religious" war. In its savagery, civilization itself all but perished. The Protestants were fighting for existence, the Romanists, under Jesuit guidance, for empire. For thirty years the awful struggle continued, till the Jesuits so far failed that the boundaries remained where the Peace of Augsburg (1555) had placed them. It can be well understood how the Church in its institutional form could scarcely operate, and how evangelistic and educational work was rendered all but impossible. A generation growing up under such influences must have suffered unspeakable spiritual impoverishment. If vital religion was preserved in Germany, it was due to the movement known as Pietism. Its great leaders—John Arndt (1555-1621), Paul Gerhardt (1607-1676), Philip Jakob Spener (1635-1705), August Hermann Francke (1663-1729)—stood in the great evangelical suc-

cession. It was true to the religion of the New Testament and to the principles of the Reformation. It recalled the Church from a dead orthodoxy to a living faith. By its hymns and devotional works, it fostered the piety of individual souls. By its unwearied preaching of the doctrines of grace, it won multitudes to faith in Christ. By distributing the scriptures, and by founding and maintaining schools and colleges, it deepened the apprehension of the people in the distinctive features of evangelical religion. By such philanthropic enterprises as the building of the Orphan House at Halle, it repaired some of the ravages of the Thirty Years' War, and gave an object lesson in practical Christianity. It was remarkable, also, for the care with which it trained men for the ministry of the Word. "More than 6,000 theologians," we are told, "from all parts of Germany received, up to Francke's death, theological education at Halle, and carried the leaven of his spirit into as many congregations and schools."

The evangelical succession in Germany was carried on by the great New Testament interpreter Johann Albrecht Bengel (1687-1752), and by the famous Count Zinzendorff (1700-1760), under whose protection and leadership the Church of the United Brethren entered upon a new life of spiritual enterprise. The history of Germany, during two centuries subsequent to the Lutheran Reformation, demonstrates the connection be-

tween New Testament evangelism and the maintenance and revival of religion. Nothing can counteract the baleful effects of a deadening intellectualism, whether orthodox dogmatism or a heterodox rationalism, save the New Testament evangel of Christ crucified and risen. This is life from the dead.

Pietism, however, was not without its defects, due, as we can plainly see, not to its preaching of the Gospel, but to a failure to preserve entirely the New Testament balance and proportion. Dr. John Ker, in his noble and beautiful lectures on the "History of Preaching," sums up these defects as follows:

(i) Narrowness, tending to concentrate the whole interest of the movement of the soul Godward to the initial stage, conceived strictly under the analogy of birth;

(ii) Subjectivity, tending to cultivate a morbid examination of the states of the soul, with consequent weakening of moral force;

(iii) Separatism and quietism, tending to withdraw those who have experienced revival from the fellowship of the Church, and to obscure their sense of responsibility toward it. Place a type of religious life, of which these are characteristic features, beside the experience depicted in the New Testament, and the contrast between them becomes immediately evident. The evangelism, which produced the former, could not have

been, in every respect, conformed to that which produced the latter.

The lesson of Pietism is the importance of breadth and balance and sanity, in combination with the intensity and devotion which is its peculiar excellence.

Section II

SCOTLAND

The history of the Church of Scotland is misunderstood, when it is regarded as one long strife about obscure points of doctrine, or the external matters of Church polity. In reality, the central interest of the whole record is the progress of vital godliness under the ministry of the Word. Evangelism and revival—cause and effect—provide the true point of view. Nothing was contended for in Scotland, unless it was believed to have organic connection with these central interests. Mistakes, no doubt, were made. In the process of the long conflict, things came to be regarded as vital, which were not really so. But at all the great epochs of the history, the supreme concern and the great instrument of victory was the Gospel, as it is contained in the New Testament, and as it was rediscovered at the Reformation.

"Scotland," is has been said, "has been preeminently a land of revivals." "If there is any

connection between the history of a Church and her spiritual life, then assuredly the records of Scottish Christianity cast no reflection upon its evangelism; for, if we read the story aright, revival is inscribed in the brightest characters on her country's past, splendidly lighted up as that past is by martyr piles and deeds of renown."

The story of the Celtic Church can never be told in detail. The names of Ninian and Patrick, Columba and Kentigern, are those of men who were great evangelists and missionaries. In the Church founded by them, there was developed a type of religion far nearer to the New Testament than it was to the corruptions of mediævalism. Dr. Blaikie in his "Preachers of Scotland" has characterized the sixth century as "the great era of Scottish evangelism," and has summed up his estimate of the ministry of the Celtic Church as, (a) A Ministry of the Word; (b) A ministry of the life; (c) A ministry of song; (d) A ministry of enterprise.

The Scottish Church suffered, perhaps more than others in the middle ages, from the blight of Romanism; and the Reformation was in her case pre-eminently life from the dead. It is matter of history that the power which liberated the Scottish people from the bondage of superstition and ignorance was the Gospel of Divine grace. The instruments of this emancipation, and the true makers of the Scottish nation were the preachers of the evangel.

The lesson of three centuries of Scottish history is that the effective force in quickening, uplifting, and consolidating a people, is evangelical religion, and that the men who are most profoundly aiding the welfare of a nation are those who carry on the work of evangelism in a faithful proclamation of the message of redemption. The leaders of the Reformation in Scotland were all, first and foremost, preachers of the Word. Men like Patrick Hamilton, George Wishart, John Knox, Robert Bruce, John Welch, John Davidson, whatever work they undertook in the exigencies of the times, knew well that their great errand in Scotland was to preach the Gospel, and they gave the best of their energies to this sacred function. It is impossible to miss, in the great public manifestoes of the Church, the note of deep religious earnestness, and of singularly clear apprehension of evangelical truth. *The Scots Confession of Faith,* (1560), statement of doctrine though it be, beats with the warm heart of personal experience; cf. articles 1, 8, 16, 18, "of God," "of election," "of the Kirk," "of the notes."

In the history of the Scottish Church, the 17th century is the period of her greatest trial and her greatest glory.

Amid the points at issue between the Church and her persecutors, one stands out conspicuous and supreme, *viz.,* the Headship of Christ. To vindicate "the crown rights of the Redeemer,"

the loyal members of the Scottish Church, nobles and peasantry alike, were prepared to venture their all. As they went into battle, they inscribed on their banners the motto, "for Christ's Crown and Covenant." When they suffered martyrdom, on the heather moor, by the margin of the sea, or in the Grassmarket of Edinburgh, it was well understood, by those who slew them, and by those who saw them die and heard their last prayers and testimonies, that the witness they were sealing with their blood, was to the absolute sovereignty of Christ in His Church, and over the conscience, a sovereignty purchased by His deed of love upon the Cross. They gave their life for His sake and the Gospel's. If there is a Gospel preached in Scotland to-day, and in lands scarcely discovered, when that grim fight was waging, if, indeed, there is liberty of conscience and freedom of worship anywhere under the British Crown, it is due to these martyrs of the Covenant, who counted the evangel more precious than any earthly thing.

The leaders in this great conflict were the preachers of the Word. Their influence with the people lay wholly in the Gospel they preached. We read of their actions in other fields, and one may not always be able to approve their wisdom. But their evangelism was great and true; and by this they held Scotland for the Kingdom of God and His righteousness.

Among the more outstanding names are these:

Alexander Henderson, whose prayer at the signing of the Covenant formed part of that great act of national consecration; *David Dickson* of Irvine, under whom took place a wide revival in the West; *Robert Blair* of St. Andrew's, noted as a great expository preacher; *Samuel Rutherford* of Anwoth by the Solway, whose passionate devotion throbs his letters; (An English merchant's characterization of the three just mentioned is well known, but will bear repeating:— "I went to St. Andrew's where I heard a most majestic looking man (Blair); and he shewed me the *majesty of God.* After him, I heard a little, fair man, (Rutherford); and he shewed me *the loveliness of Christ.* I then went to Irvine, where I heard a well-favoured, proper, old man, with a long beard (Dickson); and that man shewed me *all my heart.*") *John Livingston,* under whose preaching, while yet a young probationer, the great revival at Kirk o' Shotts took place; *William Guthrie* of Fenwick, of whose book, "The Christian's great Interest," the eminent Puritan divine John Owen said, "That book is my *vade mecum;* and there is more theology in it than in all the other folios I have written;" *Richard Cameron,* the young warrior saint who died at Ayrsmoss, whose preaching rang with Gospel appeals and warnings; *James Renwick,* the "boy Renwick," a great preacher of Jesus Christ and Him crucified, the last of the martyr roll, as another youth, Patrick Hamilton had been the

first. A great appeal by Richard Cameron, in a sermon at Crawford, in the Upper Ward of Lanarkshire, is quoted by Blaikie, and may be reproduced here, as an example of the evangelism, which kept Scotland true to Christ in the dark days of persecution. "Will ye take Him, yea or nay? Will ye take Him home with you? Take the glorious Person who has occasioned our coming together here this day into this wild place. What? Shall I say that any of you were not content to take Him? I would fain think that some would take Him. And if, from the bottom of your heart, ye have a mind to take Him, ye shall get the earnest of the Spirit, He will in no wise cast you out. Poor, vile drunkard, take Him. Upsitten professor, it is such as you He is seeking after. Our Lord cannot get entertainment among the scribes and pharisees. Well, poor thing that hast neither skill nor religion, are ye content to take Him? He speaks peace to you, Go, sin no more."

"My master hath been crying unto you in the parishes of Muirkirk, and Crawfurdjohn, and Douglas, 'Ye will not come unto me that ye might have life.' What say ye, Shall I go away and tell my Master that ye will not come unto Him? I take instruments before these hills and mountains around us, that I have offered Him unto you this day. Angels are wondering at the offer. They stand beholding with admiration that our Lord is giving you such an offer this day. Look over to the Shawhead and all these hills—look

at them! They are all witnesses now, and when you are dying they shall come before your face." "Here," it is reported, "minister and people fell into a state of calm weeping."

During the 18th century many causes co-operated to lower the tone of religious life in Scotland. Among these, the Patronage Act of 1712 was not the least influential. The so-called "Moderates" sought to reduce Christianity to a form of culture; and the expression of their spirit may be seen in the character of "Jupiter" Carlyle.

Once more, history reads out impressively the lesson that the message of the New Testament is the reviving of the Church. A little book entitled "The Marrow of Modern Divinity," fell into the hands of Thomas Boston of Ettrick. He rejoiced in it, he says, "as a light which the Lord had seasonably struck up to me in my darkness." Through him, and others like minded, nicknamed the "marrow men," evangelical religion was able to withstand the inroads of moderatism, and save Scotland from practical heathenism. The new life organized itself, in one direction, in the Churches of the Secession. But within the pale of the State Church, evangelism was not lacking, and the seal of the Divine approval was not withheld. Names like those of Alexander Webster and John Erskine are held in deserved honor. In 1742, a revival took place at Cambuslang, under the preaching of Whitefield, who came to Scotland, with true missionary

zeal, but perhaps, with an Englishman's congenital incapacity to understand the Scottish character. He made jokes, when he should have been serious. He undervalued the importance of discipline and order. He placed exaggerated emphasis on the subjective parts of religion, and his preaching was followed by physical phenomena of a painful kind. Extracts from Gillies' "Historical Collections" give a very favorable account of the work, and indicate that revival spread very widely in Scotland. It is remarkable, however, that the Churches of the Secession held aloof from the movement, and even strongly condemned it. It was welcomed by some ministers of the Establishment; but it was not followed by any widespread or enduring revival in the State Church. There can be no doubt, however, that the work of Whitefield and the English Methodists in Scotland, unfamiliar and unsuccessful though, in large measure, it was, did prepare the way for the evangelical revival, which has left so deep a mark in the history of the 19th century.

The quickening of religious life in Scotland in the opening years of the 19th century came through the medium of a personal experience. In his manse at Kilmany, Thomas Chalmers, like Luther in his convent at Erfurt, faced the problem of salvation. He found the solution, where Luther found it, in the act which casts the soul upon the mercy of God in Christ. The saving work of God in Christ—the "objective part" of religion—stood

out before his gaze as the deed of infinite love meeting the infinite need of man. His own soul revived, and his preaching became the very evangelism of the New Testament, that mighty instrument in the renewal of the Divine life in the individual and in the Church. His career henceforward, whether as Parish Minister or as Theological Professor, is that of an evangelist. Even his actions as an ecclesiastical statesman are inspired by this one concern, the freedom of the evangel. The formation of the Free Church in 1843 was the direct issue of a policy which had no other aim than to preserve inviolate Christ's Headship over His Church, and the Church's position as His witness-bearer.

Like the Churches of the Secession, the Free Church was born of evangelism; and the union of the United Presbyterian Church—representing the Secession Churches of the 18th Century—and the Free Church—representing the evangelical party in the old State Church, as well as the Covenanters who had never entered the Establishment—which was accomplished in 1900, was inspired, as all the great movements of Scottish Church History have been, by the deep conviction that the one paramount interest and concern of the Christian Church is to preach the Gospel of Divine saving grace to a sinful world, and that the one worthy policy of the Church is to labour for the amplest discharge of her primary duty of evangelism.

Dr. Chalmers was the founder of Home Mission work in the Scottish Church, and in all the Churches of the Presbyterian order throughout the Empire. He had associated with him devoted laymen, of whom Dr. Harry Rainy, father of the late Principal Rainy, is a noted example. In other parts of the country, the work of evangelism was carried forward by such able ministers as Guthrie, MacDonald of Ferintosh, and Stewart of Cromarty. Outside the Establishment, the evangelical revival was powerfully aided by such men as Dr. John Brown, and Ralph Wardlaw. The result confirms the law, which may be seen operating in every epoch; evangelism was followed by revival; and revival manifested itself in abundant and earnest labour for the winning of the Christless world.

In the slums of Scottish Cities, and in far off heathen lands, the throb of the new life was felt. As we study the evangelism, thus inaugurated by Chalmers, certain features in it command attention: (i) The preaching was not merely earnest, but strongly intellectual. It was not merely fervent in its appeals, but clear and vigorous in its statements of objective truth. It had a firm grasp of the religious principles of the Reformation, and presented them as the vital and intelligible elements of a sound and reasonable faith. It was intensely Biblical. It believed profoundly in the message of the Bible, as the very Word of God. Its exegesis may have erred in certain passages,

but it got down to facts, which no criticism can affect, the fundamental need of man as a sinner guilty and helpless, the everlasting love of God, His purpose of redemption achieved on the Cross of Christ, His Divine power in its operation on the human spirit. For the Gospel, thus rooted in the Word of God, there is no substitute. (ii) In respect of method, we note the absence of many things, which have come to be regarded as indispensable. There were, of course, no musical instruments employed. The Psalms provided the only material of song. The evangelists relied absolutely on the ministry of the Word; and their trust was not disappointed. We note, however, also the presence of elements that are erroneously supposed to be a discovery of very recent date. These evangelists read their Bibles too closely, and studied the conditions under which they worked too intelligently, to neglect what is often described as "social Christianity."

Chalmers and Guthrie were pioneers in the work of ameliorating social conditions, and in their efforts the preaching of the Gospel was combined with the most practical schemes of educational and social reform. They were too wise to confine themselves to an evangelism which forgot the body in its care for the soul, or the community in its search for the individual. And they never entertained the folly of supposing that any real regeneration of society can take place, which is not based on the reconciliaton of man to God.

It is not to be claimed for these men, that the methods they employed are the only ones permissible. Growing experience will, of course, devise improved methods. But we may assuredly learn from them that no method is permissible which displaces or undervalues the Gospel as the power of God to salvation. Whatever we may learn to associate with it as instrumentally effective, the Gospel must stand supreme. The Modern Church must bend her energies, first and chiefly to a full and able delivery of the message. (iii) As to spiritual results, the evidence warrants the conclusion that these were deep, genuine, and lasting. The physical phenomena, which have often marred seasons of revival, were conspicuous by their absence. A people, grave by temperament, trained by centuries of history in a love of order, among whom religion had always been a power for righteousness, was affected mainly in the conscience, and agonized to enter the Kingdom in exercises of soul too serious for quick and evanescent emotion. It is possible, of course, to make the ghastly and cruel mistake of attempting to force the soul through experiences not native to it. Differences of temperament and psychological atmosphere must be allowed for. But it is surely a perilous thing to cure any spiritual wound lightly. The wound is there. Sin is sin; and nothing can alter that fact. No remedy that does not proclaim forgiveness and victory can reach the evil. The records of revivals are too

often dark with the spiritual tragedy of backsliding. The number of converts who "stand," will be proportionate to the number of souls who have been mastered by the Holy Love of God, and have been won by the twofold vision of sin and grace manifest in the Redeemer's Cross.

What is true of the evangelism of the first half of the 19th century remains substantially true of that of the latter half, with, of course, also distinctive features. The ministry of laymen becomes conspicuous. In connection with the revival of 1859, we observe the names of many lay preachers, and are struck by the differences in their social rank, and in their type of experience. *Brownlow North* was a man of high social position. *Duncan Mathieson* was a stone-hewer. *Robert Cunningham* was a butcher. *H. M. Grant* of Arndilly was a landed proprietor. *Reginald Radcliffe* was a lawyer. *James Turner* was a fish-curer. *Robert Annan* had been a runaway soldier. The depth of the movement which followed is often commented on in histories of the period, and in the spoken reminiscences of persons still living.

Emphasis was laid on the awful realities of guilt and condemnation. Appeal was made to the conscience. Ecstatic phenomena were not encouraged, and it was noted when these began to appear, the real work of God began to cease. It was in this period, also, that there took place an immense development of home-missionary activ-

ity; and hosts of workers, male and female, old and young, came from the ranks of the Church's membership. The modern form of congregational life, in which the minister is the leader of a great band organized for service, took shape in the years subsequent to 1859.

The preaching of Dwight L. Moody had distinctive features, which will be touched on in connection with evangelism in America. Its effect on the religious life of Scotland was deep and permanent. Theology became more experimental, and without losing hold of the doctrines of grace, was less bound by the ideal of systematic completeness. Moody held a very rigid theory of inspiration, but he used the Bible in so vivid and realistic a fashion, as to give Biblical study an immense impetus. There can be no doubt that Scottish scholarship owes much to this unlettered evangelist. He taught the younger generation of Scottish students that a criticism which ignores the religious interests is not merely destructive, but unscientific. In the persons of well known modern Scottish scholars, keenest scientific spirit and scrupulous scientific methods are combined with unfeigned acceptance of the Bible as the Word of God, and with a very earnest evangelism.

In methods of evangelism, Moody was a great teacher of Scottish ministers and people. In particular, he directed attention to work among young men, and stamped deep on the Christian consciousness the duty and the importance of personal

work. Upon one man especially did Moody put his mark. No two evangelists ever stood in greater outward contrast than Moody and Henry Drummond. None ever stood closer to one another in affection and mutual loyalty. Drummond's own work as an evangelist lay among a special class. He sought to win to the obedience of faith those to whom the rigid orthodoxy of the past had become impossible. Perhaps he had a keener insight into the difficulties of the modern mind than into the permanent value of the older doctrinal statements. But in his presentation of Christ as the Saviour and Lord of the human spirit, and in his insistence upon loyalty to Him as the centre of Christianity, he occupied definitely New Testament ground. Moody and Drummond did a work wholly consistent with the evangelical succession in which they stood. If the experiences produced under their preaching lacked in any degree the intensity and strength which characterized that which followed on the older evangelism, it was marked by notes of love and beauty and tenderness that are essential to the fulness of Christian life; and Scottish Christianity has been proportionately elevated and enriched.

Reviewing the history of religion in Scotland, we see that its centre has lain in evangelism, and not in "revivalism." The aim of the evangelical leaders has been to preach the Gospel in power, not to create religious excitement. The lesson

is of the greatest importance. The Church is responsible for evangelism, and not for revival. The age in which we live peculiarly needs the rebuke and encouragement of this principle. We are summoned to evangelism; and for revival we are cast upon the sovereign grace of God.

Section III

England

The course of religious life in England is a profoundly interesting study, and is one which, from its complexity, is difficult in the extreme. Without attempting a complete analysis, we may observe three great types of Christianity which have commanded the adhesion of great portions of the English people. We may even say, broadly speaking, that they divide among them the great bulk of the non-Romanist population.

1. The Anglican type, as represented by the High Church party. It would not be accurate to describe even very "high" Anglicans as Romanists in disguise; and it would be grossly unfair to hound them toward Rome with taunts of dishonesty. At the same time, they would themselves disclaim any spiritual succession to the Reformers. It can scarcely be incorrect to ascribe to them that essentially mediæval type of Christianity against which Luther and the other Reformers uttered so strenuous a protest. It is a type which, along with vital New Testament ele-

ments in doctrine, in worship, and in personal religion, has combined much which entered Christianity from non-Christian sources. It stands widely removed from the religious experience, which is described under the reformation designation of "justification by faith." Probably the most perfect example which history presents of this type, is to be found in William Law, the nonjuror. In him we find combined intense moral earnestness, high Nicene orthodoxy, a strenuous discipline of the soul, an ardent sacramentarianism, and a deep mystic piety; but we do not find the New Testament Gospel of the saving grace of God in Christ, and the New Testament promise of salvation on condition of personal trust in the Living Lord. Wesley, ten days before his conversion, wrote a letter to Law, which is marred by haste and vehemence. The fact remains, however, that Wesley had learned what Law never taught him, what the essence of the New Testament message really is. Law has many representatives in the modern Church of England. They are men of the noblest personal character, and of unwearied diligence. But when we read their sermons, their hymns, and their devotional writings, when we study their biographies, and watch their methods of Christian activity, we are constrained to combine our warm admiration of them with the judgment that theirs is *not* the evangelism of the New Testament. No personal qualities, however high, no abilities, however eminent, no success,

however conspicuous, can countervail this grave defect. It is "another gospel" which these men preach; not the message which, in the first century and the sixteenth, won the world to Christ.

2. The Puritan type. It is very easy to take debased specimens of this type, and, by a logic as conspicuously bad as the prejudice which prompts it, to construct a conception of Puritanism at once malicious and ridiculously unhistorical.

Men who attached themselves to the Puritan party were, some of them, guilty of fanaticism, which led them into absurdities and immoralities. But Puritanism in the seventeenth century saved the liberties of England, and laid firm and sure the basis of the political fabric which the statesmen of succeeding generations have been building in the beauty and strength of ordered freedom and social righteousness. Probably the service of Puritanism to the state has obscured the religious value of its work. Yet it remains true that the strength of Puritanism lay in its evangelism; and that, by its preaching of the Gospel, the fruits of the Reformation were kept for religious life in England. The controversies of the time were fierce, and the record of them now is dreary; but when John Owen, that driest and most copious of controversialists, writes on the Glory of Christ, or Forgiveness, or the Work of the Spirit, he moves amid the high themes of New Testament truth as one at home therein, to whom no interest was deeper than the Gospel of Divine grace. The

political tasks of the day were great, but, if we desire to see the real aim and endeavour of Puritanism, we shall find them written out in the patience and wisdom and zeal of Richard Baxter's work in Kidderminster. And when, in the end, Puritanism ceased to be dominant in the State, and lay under the heel of profligate reactionaries, we see its deep spirituality, and its fearless loyalty to the religious principles of the Reformation, and in its firm grasp on Biblical truth, in the preaching of such an itinerant evangelist, and impassioned witness for the faith, as John Bunyan. His account of his policy as an evangelist, of the sequence of his themes, of his trials and temptations before, during, and after preaching, constitutes such a study of the function of evangelism as ought to be familiar to every minister of the Word. The blight of eighteenth century indifference fell upon the non-conformists of England; and "the Revolution in Tanner's Lane"—to mention one of the most brilliant satires on Independency in England in the first quarter of the nineteenth century—no doubt does represent the depths to which Puritanism had sunk. It would be false, however, to say that Puritanism had departed from the faith and life which had made it great. In such men as Thomas Binney, C. H. Spurgeon, R. W. Dale, and Alex. McLaren, it underwent a splendid revival. Their preaching is evangelism, strong and full—the very message of the New Testament, the old story of

grace in its direct application to the manifold need of man. Century after century the Gospel proves its unchanging identity and its infinite adaptability to the changing conditions of human life.

3. The Methodist type. Wesley belongs to the spiritual order of Luther and Paul. His conversion is from a religion of legalism, to a religion of grace. His message is that of the New Testament—God is in Christ reconciling the world to Himself, saving men by the faith which receives Christ as Saviour, and wholly casts the soul upon Him. His sense of infinite debt to Christ became the spring of life-long evangelistic effort. Results followed, in the evangelization of the heathen masses of English population, over whom the dead Church had ceased to have the slightest power, which it would be sheer perversity to undervalue. It is needless to give even the briefest illustration. The facts are patent and universally acknowledged. Wherever modern Methodism retains in any degree its primal impulse, it is devoted to the cause of evangelism. It has had conspicuous success wherever it has entered neglected fields, as in the slum districts of great cities, in sparsely populated or pioneer territories, and in heathen lands. Its life and vigor, indeed, are bound up with evangelism. What is true of all Christian denominations, is emphatically true of Methodism. If it is not faithful to its function of evangelism, it will perish. It has no foe so deadly as self-satisfaction. It is not immediately con-

cerned with a doctrinal system, or an ecclesiastical polity. In its best forms, it is characterized by a splendid concentration upon the one task of reaching lost sinners with the Good News of God's pity and His power to save.

When we seek to learn the lessons of Methodist evangelism, we find that its strength and its weakness converge at the same point. Its power lies in what we may term its subjectivity. It is determined not to be satisfied, apart from definite results, discernible within the experience of the individual soul. It is the foe of all formalism. It insists on the experience of regeneration, registered in conscious acts and emotions of the soul. Its danger also lies in its subjectivity. Some of the criticism which Dr. Ker was led to pass on German Pietism may be applied to Methodism, which is, through Wesley's conversion experiences, in close spiritual affinity with Pietism. There is a tendency to make too much of feeling and to gauge the power of a revival by the manifestations of emotion. This, of course, is no real test. Emotion may be combined with a very inadequate sense of moral obligation. There is a ghastly possibility of *having* a great many sweet "frames" and "feelings," and *being*, morally, a very unworthy representative of the Christian name. The result of this is inevitable reaction against the very idea of religion. These defects and dangers, however, are not integral elements in Methodism. They have been repudiated by its

responsible leaders, who have sought to maintain in their evangelism the very proportions of the New Testament message.

Once more, accordingly, we have read out to us from the page of history the lesson that the Church's first and permanent concern is evangelism. It is concerned with revival, only as a result of God's working by His Spirit through the ministry of the Word. It has to preach the redeeming deed, and to call men to faith in the Redeemer.

What follows upon the preaching belongs to God. We must wait and pray for revival; but we must never imagine that we can manufacture it. Still less ought we to yield to the temptation of registering the reality of revival by its by-products. Character alone can be the mark of a genuine work of God.

Section IV

THE UNITED STATES OF AMERICA

In reviewing the evangelistic activities of the Christian Church in the United States during a century and a half, we observe marked changes in the style of the evangelism, and in the kind of religious effects produced by it. We can scarcely be mistaken in our estimate that during that period of time from Jonathan Edwards to Dwight L. Moody, there has been a steady growth upward to a fuller and more balanced statement of the Gospel message, with a corresponding advance in

the type of religious experience answering to the preaching.

In a brief glance over the history, our attention is directed to five great movements of evangelism and revival.

1. The great awakening, 1734-1750. When we read the sermons, under which the revival took place, we note what we are compelled to regard as a want of balance in the message. The Gospel can not be truly preached without the presence in the preacher's heart of the "terror of the Lord," or without reference to it in his message. But this urgency of judgment does not warrant revolting descriptions of torment, or lurid appeals to the emotion of unmitigated fear.

The very titles of Edwards' sermons indicate that he erred in this matter. Compare "Sinners in the hands of an angry God," "Wrath upon the wicked to the uttermost," "Wicked men useful in their destruction only," "The torments of the wicked in Hell, no occasion of grief to the saints in Heaven," with the reports of evangelism, our Lord's and His apostles', preserved in the New Testament, and surely we must conclude that the former do not correctly reproduce the tenor and spirit of the latter. We do not need to be mechanical in our theory of inspiration, to regard the New Testament as our standard. If we do this, we shall be conscious that all preaching, thus measured, is marked by comparative failure. But this will not hinder us from noting those features

in any particular religious movement in which it failed to represent the fulness of the Gospel. We are not surprised, after we read these sermons and follow the narratives of the proceedings of men far less sane than Edwards, to hear of the kind of results that ensued. The only possible result was an emotional cataclysm, which might, or might not, usher the subject of it into a higher ethical life. That many were thus wrenched out of their sinful life is undeniable. It must be denied, however, that the coercion of terror was the best, or the only means, of effecting the desired change.

The Churches of New England were undoubtedly awakened out of spiritual slumber by a preaching which was characterized by the solemnity and awfulness of a Day of Divine Judgment. People who had been immersed in worldliness were brought suddenly, by a tremendous compulsion, to realize the nearness of the unseen world and the unspeakable terror of violated law. It may well be that, without this Great Awakening, the nation might have grown to a godless strength, and the political revolution of the later years of the eighteenth century might have been marked by the excesses which marred the overthrow of monarchy in France. To recognize that such benefits did follow the Edwardian revival, however, does not commit us to entire approval of its evangelism. Not even to produce an awakening, is it permitted to the Church to proclaim any other

message than that of the Gospel of Christ. All that was done in New England in the middle of the eighteenth century might have been better wrought by a closer adhesion to the New Testament type. In particular, it would have been saved from two defects to which the narratives bear witness, viz.: (a) the deplorable nervous results produced by the methods adopted; (b) the swiftness with which the revival subsided, to be followed by a period of widespread religious indifference.

The story of the Great Awakening contains warning, as well as encouragement. We are encouraged to believe that God will not forsake His Church, but will visit it in judgment and in mercy, when its sins and backslidings call for His disciplinary dealing. We are warned against forcing His hand by methods not approved in His word. It is certain that the nearer our preaching approaches the Gospel standard, the mightier, more comprehensive, and more permanent will its effects be on the Church and the nation. In any case, we have but one duty, to preach the Gospel of which Christ Himself is the secret and centre. Out of that preaching results will come in the Divine appointment, according to Divine knowledge of the souls of men.

2. The Kentucky revival, 1796-1815. The people, among whom this work was done, were of Scoto-Irish stock, and did not lack virility. They had, however, the disadvantage of being cut off

from the educational opportunities which are needed to give stability and guidance to a people of strongly passionate impulses.

They certainly needed spiritual quickening and moral uplift; but they were in that state of nervous instability which would predispose them to the worst results of revivalism. The evangelism applied to them suited itself to this side of their nature. There was powerful preaching of judgment, with constant appeal to the instinct of fear. The conditions under which the work was done, in protracted meetings, with dense crowds, often held in the forest, were such as almost inevitably to produce the results which did follow, "jerking," "laughing," "barking," and other manifestations of frenzy.

Such things actually become fashionable, and to criticise them adversely was to come under suspicion of unspirituality. It is a melancholy story; and its lesson should be burned into the consciousness of the Church. These things are not the insignia of the Holy Spirit. Methods of preaching and dealing, which are calculated and intended to produce them, are forbidden to the followers of Christ. It is true that even the wisest and most loving preaching of the Gospel might in certain subjects produce nervous effects. But these are not to be looked upon, and paraded, as proof of the Holy Spirit's working; and they are never to be deliberately sought for. They have no religious value, and they may issue in results sub-

versive even of morality. Statistics warrant the conclusion that revivalism and vice are not far removed. It is said that the counties of Kentucky where lynching is most frequent, are those where revivals have been most pronounced.

Deep and pure emotion is an element in all great spiritual experience; but emotionalism in religion is a disease to be dreaded.

3. Nettleton and Finney. These honored names represent a distinct upward movement. The gloom and horror of earlier revivals is being left behind. It is true that in Western New York State, where Finney chiefly labored, there was an immense amount of nervous instability, and that the phenomena of physical excitement did frequently follow his work.

But it is also true that the evangelism was wiser, more Biblical in spirit and method, more morally persuasive; and the definitely religious and ethical growth of the converts was unmistakable.

4. The Revival of 1857-1859. In this remarkable movement, a great advance toward New Testament evangelism was undoubtedly made. The records of it are full of the spirit of the Acts of the Apostles. It began, continued, and grew in the spirit of prayer. It had no mechanical apparatus. It was peculiarly a layman's movement and it spread mainly by personal influence. "It became," says one whose verdict is never too favorable to revivals (F. M. Davenport, author

"Primitive Traits in Religious Revivals"), "a quiet, deep, and sane spiritual movement which pervaded and invigorated the higher life of the American people." It appealed, not to crude and passing emotions of fear, and apprehensions of torment hereafter, but to the deep and abiding instincts of man's spiritual nature, need of God, desire after Him, the penetrating sense of sin as separation from Him, and the necessity of moral renewal. It preached with Biblical fulness the love of God, the sufficiency of Christ, the might of the Divine Spirit.

It spread with amazing rapidity through the United States, and speedily passed to Ireland and to Scotland, where, as we have seen, the movement was deep and fruitful.

Physical phenomena were discouraged. The nurture and confirmation of converts were carefully attended to. The danger of reaction was reduced to a minimum by prayer and watching. The new life was guided into channels of practical usefulness. We ought most surely to rank this movement very high among revivals of religion; and we can not be mistaken in ascribing its success to its close adhesion to New Testament standards.

5. The work of D. L. Moody. It would be impertinence to praise this great evangelist. He was great in his simplicity, directness, and force. He was without a college training, and was keenly aware of his educational deficiencies. Yet he held multitudes spellbound; and he grappled to himself

many devoted friends; and he was used of God to lead countless numbers of individuals into a new life. The mutual esteem that existed between Moody and Drummond has been alluded to. Drummond's estimate of Moody, given in an issue of "McClure's Magazine," may here be quoted: "Simple as this man is, and homely as are his surroundings, probably America possesses at this moment no more extraordinary personage; not even among the most brilliant of her sons has any one rendered more stupendous or more enduring service to his country or his time. . . . Whether estimated by the moral qualities which go to the making up of his personal character, or the extent to which he has impressed these on whole communities of men on both sides of the Atlantic, there is, perhaps, no more truly great man living than D. L. Moody."

(1) His message was utterly diverse from that of the older evangelism of his country. Compare his sermons with those of Edwards. Note his emphasis on the love of God, as contrasted with that of Edwards upon terror. Consider his constant appeal to Scripture, not in proof of the articles of a system, but as the personal disclosure of God's heart, the living utterance of His abiding purpose to save the world through Jesus Christ. See how he entered—this unscholarly man—into the grace and truth contained in the words of Jesus and His apostles. Surely, here we have not a mere verbal reproduction of New Testament

evangelism, not a slavish repetition of its phrases, but a true embodiment of its spirit, with absolute fidelity to its message, and a close conformity to its dealing with the souls of men. We listen to criticism of Moody's theology, and of his preaching, and of his methods. Yet we recall the man and his ministry, or we study in a quiet hour his reported addresses, and the record of his work, with the deepening conviction that in this man the Redeemer found an instrument most suited to His purpose, and did, in point of fact, use him to proclaim the message of grace, first spoken by His own Divine Voice, and then echoed and re-echoed down the ages. No man can preach *as* Moody preached; but, if we are to move modern society, we must preach *what* Moody preached, not lowering one whit the claims of the Divine holiness, not evading—Moody never did—the terrible facts of sin's guilt and shame and dominion, but preaching, through all and above all, the everlasting love of God, commending itself in the death of Christ, saving men, through faith in the Risen Saviour, from the worst that sin can do, and bestowing upon them the best that grace can give, sonship toward God, the privilege of service, and a deepening fellowship with God and with all the children of God, which the incident of death shall not avail to frustrate. Our modern pulpit—for so swiftly does the current rush, that already we are removed from Moody's time—needs to catch up the word that Moody uttered, and ring it

out in these new days, with new manner and new phrasing, no doubt, but with profound identity of significance. Weary of cleverness, sick of negations, jaded with theories, the people of these days long as earnestly—why will the college man not recognize facts?—as ever did the multitudes that thronged the Hippodrome, or the Agricultural Hall, or the Waverley Market, for the story of redeeming grace, and will, to-day, as much as ever, be bowed by its majesty, subdued by its tenderness, and won by its immeasurable love.

(2) His methods were not learned from books, but discovered and applied in the same instant of practical necessity. His plans for the winning of souls formed an ascending series. In the first place, he sought to prepare his hearers for the message. He used song, but he never made the preliminary part of his service a mere entertainment. It meant "Gospel" every time. He relied much on prayer, and filled his halls with the atmosphere of it. He skilfully intervened with pungent remark, gradually fixing the mind upon central truths. In the second place, he made the sermon the vehicle of one idea, finding proof of it in the length and breadth of Scripture, gathering round it illustration, chiefly from his own constantly growing experience, and riveting it on the conscience of his hearers with unflinching directness. It was the talk of a man, highly gifted no doubt, but without the artificiality which is too often bred of over-cultivation. It was straight,

racy, terse, humorous, pathetic. There was no attempt at exegetical skill. He read his Bible as a living book, and told his hearers what was in it, not the literary or archæological details, but the pith and moment of it. His treatment of it was like that of mediæval artists, daringly incorrect in non-essentials, splendidly real in its truth.

Once more let us quote Drummond; and let us indulge ourselves with a quotation from Moody himself, as a familiar, but never trite example of his marvelous gift in handling the Gospel narrative. "Were one asked what, on the human side, were the effective ingredients in Mr. Moody's sermons, one would find the answer difficult. Probably the foremost is the tremendous conviction with which they are uttered. Next to that, come their point and direction. Every blow is straight from the shoulder, and every stroke tells. In sheer persuasiveness Mr. Moody has few equals, and, rugged as his preaching may seem to some, there are in it pathos of a quality which few orators have ever reached, and an appealing tenderness which not only redeems but raises it, not unseldom, almost to sublimity. Take this extract: I can imagine that when Christ said to the little band around Him, 'Go ye into all the world and preach the Gospel,' Peter said, 'Lord, do you really mean that we are to go back to Jerusalem and preach the Gospel to those men that murdered You?' 'Yes,' said Christ, 'go hunt up that man that spat in My face; tell him that he may have a

seat in My Kingdom yet; Yes, Peter, go find that man that made that cruel crown of thorns and placed it on My brow, and tell him I will have a crown ready for him when he comes into My Kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into My brow, and tell him I will put a scepter in his hand, and he shall rule over the nations of the earth, if he will accept salvation. Search for the man that drove the spear into My side, and tell him there is a nearer way to My heart than that. Tell him I forgive him freely, and that he can be saved, if he will accept salvation as a gift.' "

Yet in a sense, the sermon too was only preliminary. The climax lay in the dealing of soul with soul, when some one, experienced in the lore of the Gospel, sought to bring the truth home to the seeker. Here, indeed, if anywhere, criticism of Moody is in point. Not that he did not realize the extreme difficulty and delicacy of personal work, or ever countenanced mechanical treatment of that most complex and subtle thing, a human soul. He labored to prepare Christians for this rare and precious task. Yet his very success as an evangelist militated against his success in this vital part of all the work of evangelism. The inquiry meeting that followed the vast mass meeting was not the best place for drawing a soul into near relations with the unseen but present Lord. There could be little choice of workers; and,

with the best will in the world, persons sought to influence those between whom and themselves mutual misunderstandings were all but inevitable. Later evangelists have modified the after meeting, in the form in which it was common in Moody's time. But this is precisely what Moody himself would have wished. He never stereotyped his methods. It remains true that Moody laid an emphasis on personal work, which can never be withdrawn.

(3) The secret of Moody's power has been variously imagined; and attempts have been made, not only to explain it, but to explain it away. The most familiar of these, and the most pseudo-scientific, is to attribute it to a hypnotic skill, which Moody is supposed to have possessed, by which he, as it were, juggled men into certain religious experiences. One would need to know a great deal more about the hypnotic gift than those who so freely invoke it as a cause have told us, more perhaps than they themselves know of it, to be sure whether it was really the key to Moody's success as an evangelist. Without entering into so obscure a region, the patent fact is that Moody knew exactly what he wanted to do. He desired to bring men face to face with Jesus Christ. That was all he could do. What happened as the result of that meeting, was not his or any man's to effect. All that one man can do for another, to secure for him a full view of Christ as He is set forth in the Gospel, in His character and His

power to save, Moody sought to do. He bent all his energies, of head and heart, to give each soul he came into personal contact with, as well as the crowds he addressed, an adequate opportunity of seeing and knowing Jesus Christ, and he did not disguise from them his conviction that, on the issue of the spiritual contact between them and the Living Lord, their salvation depended.

Less he could not have done to be true to his function as an evangelist. More he did not dare to do, realizing, as he did, that salvation is not a manufactured article, but a gift of Divine Grace. If Moody had sought to create an abnormal subjective state, in which the soul might act in the heat of unintelligent feeling, without realization of the issues involved, and without actual self-determination, he would have been playing with edged tools.

There is no evidence that Moody thus sought to manipulate souls; and to trace to such immoral trickery the moral influence he exerted over individuals and communities, is simply ridiculous. Moody was perfectly aware of the undoubted dangers of emotion, especially under conditions which make it contagious. Hence, he insisted upon the necessity of close individual dealing, both immediately, at the close of the mass meeting, if possible, and afterwards at the hands of wise and loving Christian workers.

The plain truth is that Moody had no power, and "conceived of none," by which he could save

himself or others. The power that undoubtedly did operate through him, finding in him a fit instrument was: (i) that of the message; (ii) that of God, the "all-knowing" and the "all-loving," present by His Word and Spirit. No other explanation is adequate to the effects produced.

(4) One feature of New Testament evangelism was conspicuous in Moody's work, viz., the constructive and educative aspect of it. Great itinerant as he was, he never was foolish enough to believe that the work of evangelism closed, either with the mass meeting, or with the inquiry room. He strenuously insisted that evangelism included the effort to confirm faith and upbuild character. He impressed upon the stated office bearers of the Church, and upon all Christians, that evangelism was the first duty of their calling. He impressed also upon all whom he stirred to the task of evangelism, that it was not duly discharged in sporadic preaching. The soul quickened to new impulses had still to grow, and he held that development of life depended mainly on two conditions, viz., nurture and activity. He advocated, therefore, as parts of successful evangelism, (i) close and intelligent study of the Bible, (ii) abundant and carefully organized forms of Christian activity. To say that he turned aside from evangelism to education is a total misconception of his policy as an evangelist. The Moody Institute at Chicago, the schools at Mount Hermon, and the great Northfield conferences, indicate no change of front or

base. These things had their motive and aim in evangelism, and it is beyond all question that they have been profoundly influential in augmenting the amount and increasing the value of the evangelistic work done in the United States, and indeed through the English speaking world, during recent years. More broadly, also, Moody raised for the modern Church the whole problem of the training of men for the ministry of the Word. He had no *a priori* theories to advance. His demand was, first, for efficient workers, and second, for such a course of training as would fit men for their vocation. It is false that he belittled scholarship or culture. It is true that he denied that they were ends in themselves; and he did demand that, in their finest form, they should be wholly at the service of that evangelism, for which alone Churches and Divinity Schools exist. Difficult questions as to details of the curriculum do arise, and seminaries will do well not to rush into profusion of "options," and specious schemes of "clinical" operation. But Moody's demand for efficiency represents the deepest wisdom of our day. The ideal of New Testament evangelism must dominate all preparation for ministry in the Christian Church.

In reviewing Moody's work, we are justified in saying that it put an end to the old type of revivalism, which had been so great a hindrance to evangelism. Not that unwise things are never done, or that there are not foolish, self-willed, and

possibly even wicked men, posing as evangelists and working havoc among souls. But Moody at once roused the conscience and enlightened the mind of the modern Church, throughout the British Empire and the United States of America. He brought evangelism nearer to the New Testament type than it had been since the Reformation; and he bound it upon the Christian consciousness to rise, with prayer and toil, ever nearer that perfect standard.

Our glance over the history of the Church has been very brief and general; but it has, surely, served to illustrate and confirm our main contention that evangelism is the reviving of the Church, and that the quality of the revival depends on the nature of the evangelism. We are called, therefore, in our day to a new consecration to the Church's first duty of evangelism; and it is required of us that we shall avoid the mistakes that are written large in history, and shall make the New Testament our standard and model.

PART III

EVANGELISM IN THE MODERN CHURCH

From the New Testament, accordingly, and from the records of the past, we gain (a) the law of life for the Church and the World, viz., revival and moral renewal depend on the Gospel of Christ which is the power of God unto salvation; (b) the promise to the faithful Church; viz., evangelism can not fail; revival will follow; (c) the warning against self-will, and against confusing between God's methods and man's.

Out of the Word of God, caught up by the voices of His servants in every age of the Church's history, there comes to the modern Church the call to an evangelism which shall repeat the message and reproduce the spirit of the Apostles of the Lord.

This call is coming again to veterans who heard it long ago and answered it in a lifetime of service, and to young soldiers, not long enlisted, who are arming for the conflict. It must be a dull ear that does not hear the thunder-roll, the clamor and the shouting. It must be a sluggish heart that does not instantly respond to the clar-

ion call, cleaving the confusions of the strife—"Go, preach the Gospel," and is not pierced by the Voice that cries—"Whom shall I send? Who will go for Me?"

In seeking to obey the Call, we must avoid mere impulse. We must condense feeling, through thoughtful consideration, into reasoned resolution and ordered will. Let us seek, in the remainder of our space, to set before our minds the task that awaits the man who seeks to "do the work of an evangelist" in a modern Church, standing in the line of the evangelical succession.

CHAPTER I

THE POWER

It is useless to discuss instruments or forecast results, if there be no power to wield the former and produce the latter. It is presupposed, in all we study of this subject, that the power in question is not man's, but God's.

I. *The Need of Power.* It is beyond all doubt that our most urgent need is Divine power.

The most cursory review of the situation which confronts the modern Church, confirms this reflection. It is beyond question that the Church as an institution is regarded, by multitudes of people, with feelings, ranging from utter indifference, through suspicion, to absolute dislike, and even bitter animosity. In the nature of the case, the Church, considered in herself, has ceased to exert any moral influence upon those who stand in this attitude towards her. In the early seventies, Beecher calculated that two-thirds of the population of North America seldom entered any of the Churches.

The case is, probably, not so bad anywhere today in the English speaking world; least of all

in Canada. Yet, even in Canada, there are strong influences at work creating a drift away from the Church. Some of these are intellectual, such as, an agnostic attitude toward spiritual realities, or even definite rejection of the Christian view of God and the world. The notion of authority, as attaching to the Church and the Bible in any sense whatever, has, of course, no place in the minds of those who take this position, and has, indeed, practically died out of the modern mind. To insist on it, therefore, as a prelude to the statement of Christian truth is inept. In any case, the soul of man ought to bow to no authority, save that of the truth itself. Probably, however, the mightiest and most pervasive influences, alienating men from the Church, are social in their character. At one end of the social scale there is an increasing demand for pleasure, for the instruments of amusement, and for the wealth that puts these within reach. The time, money, and energy expended upon recreation are vastly in excess of anything hitherto known. Not only are the very wealthy reproducing the extravagances of decadent ages in the past, but multitudes of far more moderate means are pursuing the same path of self-indulgence. It is obvious that lives dominated by such conceptions have no room for lofty ideals of self-forgetful activities. The Church will be repellant to such persons, in proportion as it faithfully proclaims the conditions of Christian discipleship. At the opposite end of the social

scale there is an increasing demand for improvement in the material conditions of well-being, and for a larger share in the wealth of the world, on the part of those who bear the burden of the physical labor which produces it. Rightly or wrongly, multitudes of such toilers regard those who administer the capital, which is indispensable, as their natural enemies, who have availed themselves of unjust laws, and inequitable commercial arrangements, to defraud the working man of his rights. Rightly or wrongly, working men, seeing that the Church retains capitalists and employers in its ranks, and accepts financial support from them, regard it as the ally of an oppressive system, and decline to co-operate in its activities. The men who take this position are not necessarily anti-Christian; but they are wholly anti-Church. This loss of prestige on the part of an institution which claims to represent the Son of Man is the most terrible disaster that could befall the Church of Christ. The modern Church ought to ponder deeply a fact so serious as this, and should bethink itself how it may meet a situation fraught with such possibilities of defeat and ruin.

One element in the case can not be missed, even by the most careless observer. Canada is, to use Zangwill's phrase, a "melting pot." Into this is being flung, year by year, an increasing number of people of other races than our own and of very diverse culture and religion. None of these people have any native attachment to the Church as

they find it in any of its forms in Canada. Some of them endeavor to reproduce the religions and institutions to which they have been accustomed. Some have recoiled bitterly from the Churches which have oppressed them in other lands, and they can not readily believe that analogous institutions in this land can be really friendly. How is the Canadian Church to win such people to the Gospel? Here is a task urgent, imperative, and full of problems. The Church must betake itself to its duty, with instant application to the only source of wisdom and strength. Closer analysis would only confirm the conclusion that the supreme need of the Church is a power which is not resident in herself. Le Bon, in his brilliant study of "the Crowd" has pointed out the impotence of (a) institutions, (b) education, to elevate society. He has proved his case, and indeed, the thing is evident. Nothing from without can really cure our social ills, not even the Church as an institution. Divine power is wanted to operate upon and within the body politic. Unless, therefore, the Church will go to her task, as the instrument of that power, she need not go at all.

"Wanted is—what?" Ampler resources, more workers, wiser methods? Assuredly. But this first and supremely, the power of God. As in justification, so in evangelism, the faith that saves is the faith that casts us upon God.

Self-examination on the part of the Church herself, directed to a consideration of her own in-

ward condition, presents the same need of power in another aspect. Is the Church strong and vigorous, joyous and triumphant? Is family religion pure and high? Are Christian liberality and Christian service commensurate with the Christian's indebtedness to his Lord. Are members of the Church living in the practice of righteousness and holiness? Are they growing in the grace and knowledge of Jesus Christ? What impression are they producing upon the minds of those who make no profession of religion? What influence are they having on society? Is the conscience of the Church alert, keen, and active? Are not ministers and others who are in a position to estimate the vitality of the Church conscious of a "sag," rather than of a strong and steady upward movement?

When we consider the unattained heights of Christian experience, the unattempted tasks of Christian service, the realms of moral action unsubdued to the high demands of our God, we need not argue further that the Church needs quickening on her own part, a revival of the Divine life in her, before she can be used in the great task of evangelism.

A close observer and life-long worker suggests the following illustration: the church is like a sick and even dying man. He is, at any rate, wholly unfit to do the work committed to him. What treatment will be effective to give him health and vigor? "Put him in a finer house,

more beautiful in adornment, more dignified in service." This is the remedy of Ritualism. "Give him a higher culture with larger access to the thoughts of the wise." This is the suggestion of Broad Churchism. "Apply stimulants to him; give him shocks." This is the loudly advertised prescription of Revivalism. Wiser counsels go to the great storehouse of Divine wisdom, and read therein "not by might, nor by power, but by My Spirit."

II. *The Promise of Power.* This is the remedy—God, God in Christ, God present by His Spirit.

It would be thankless and unbelieving to ignore what God has done in recent years for His Church. There are many tokens of the Divine remembrance. New enterprises have been undertaken and have been largely successful. A new sense of responsibility for the evangelization of the world, at home and abroad, has been awakened. Great gifts have been bestowed in the persons of consecrated men and women to lead the Church in her activities. All this, and more besides, is true. Yet the need remains. Divine power is wanted and has been promised. The Church must go in entreaty and may go in faith to the fontal source of life and victory.

The qualities of the power thus required and available may be discerned as we approach Him who bestows it. (a) It is personal. The Holy Spirit is God present in power. Wherever re-

demptive power is exerted, we are not witnessing the operation of a blind cosmic force, but the activity of that God who, in Christ, reconciled the world to Himself, and designs and seeks the salvation of every soul in it. A conscious purpose is being manifested, a living voice is heard. The Spirit, whose power animates the Church, as well as every believing soul, is the Spirit of the Father, who is the Source, and the Spirit of the Son, who is the Mediator of the great salvation. Evangelism operates with personal forces, not with such as are magical, capricious, and unreliable. The power which we see at work in the ministry of the word, is the same which we have seen in the historic Christ. We know not all the reach of its operation. But we know Him whose energy it is. We are not, therefore, to sit vaguely wondering when "it" will strike us, and set up a movement which we shall call revival. We are to go, where we went for forgiveness, to Christ Himself, and as we renew our act of faith, with deepening consecration, there will be given to us the Holy Spirit of God, and in that gift we shall have the Father and the Son. God Himself, Father, Son, and Spirit is the power of evangelism. (b) It is active. God, who did so much in Christ, has not retired from the work of salvation. What, in one aspect, was consummated on the Cross, is, in another, being carried on continuously. In both aspects, the power is that of the present ever-acting God. Let us not lose ourselves in abstractions,

or go back to Neoplatonic ideas of God afar off, moving the world by potencies and other empty names. In evangelism, God is working directly. He is bringing His own living personal energy to bear on beings made in His own image. The action of God did not cease when He raised His Son from the grave. It is continued in the preaching of His Word. Let us humble ourselves in presence of this Divine reality. What is happening where the Gospel is preached? Is it a man, by dint of intellectual force or some magnetic gift, doing certain things? If that were all, not one soul had ever been won for Christ. What happens is that God, through the foolishness of preaching, does Himself, in His own gracious action, with His everlasting love and His infinite wisdom, all that Omnipotence can to save a human soul. The Gospel is the power of God. What Christ was on earth, His Gospel is now, not a word about God, but the Word of God, not a suggestion of His presence, but His very presence, God manifest, God seeking, God saving. (c) It is sufficient. When we have said that the power is of God, and is God, we have said all. Nothing in the realm of spiritual possibilities lies outside the action of God through the Gospel. Reconciliation has been effected, and across the barriers of guilt and pride, lowered by the constraint of the love of Christ, there is the influx of the forces that remake man, and re-erect him in the image of God, and perfect all that concerneth him. Christ

is the perfection of humanity, as well as the incarnation of God; and the Spirit is the Spirit of Christ, building up a new creation that shall express the mind of God regarding man. There is nothing too hard for the Lord, not even the making of a new earth.

To us, in Canada, with our Titanic tasks and our realized weakness, comes the old prophetic word: "Fear not, O Land; be glad and rejoice; for the Lord will do great things. . . . I will pour out my spirit upon all flesh; and it shall come to pass that whosoever shall call on the name of the Lord shall be saved," Joel 2:21, 28, 32.

III. *The Operation of the Power.* The Spirit, our Lord teaches us, is like the night wind, that sighs along the hill side, and disturbs the olive leaves, with unexpected movements, and the heart, with strange awe, as at the presence of an unseen visitant. It can not be created by human effort, can not be commanded by human will, and is not to be measured or controlled by human wisdom. Yet it is not unrelated to human nature, and it is not undetermined by the conditions it finds therein. The power is God; and God's relation to His world is not that of mere transcendence. He, who made the world, acts through the constitution which He Himself has framed, and knows to its depths.

1. The operation of His power is conditioned by prayer. It is true that the power is not man's, that man is only God's instrument. But the in-

strument is not dead metal or wood. God's instrument is the human spirit; and that is fitted to His hand by prayer. In prayer, there are wrought out in man those qualities which make it possible for God to work by means of him—sympathy with the Divine purpose, a view at once large and penetrating of God's ways of working, deep compassion for human souls, and firm confidence in the sufficiency of God's grace. A prayerless evangelist is useless for the Divine needs of salvation. It is true also, that even the most earnest evangelist can not, by taking thought, produce a work of God, that the result is not of human effort, but of God's free grace. Yet, in the strange unity of being, by which men are bound together by ties of mutual dependence, prayer is the preparation, not of the evangelist merely, but of the field of his activity. Called to evangelism, the Church is also called to a ministry of intercessory prayer. This is apt to be forgotten, even in a Church which has been roused to a sense of its evangelistic function. Let it be well understood that to attempt the work of evangelism without prayer is to ensure humiliating defeat, however much time and money have been spent on preparation of a different kind.

2. The power of God is exerted by means of the ministry of the Word. The Word of God is the Gospel, and the Gospel is contained in the Bible. An evangelism, which God is to use and honor, must be loyal to God's Word, as it speaks through the Scriptures.

The evangelism of the past was defective, not because it was Biblical, but because it was not Biblical enough. The modern Church is called upon first of all to enter more fully into the meaning and scope of the Divine Word, as these are set forth in the Bible, and then to make skilled use of the Bible, in applying the Gospel of redemption to the manifold need of man. An evangelist, poorly equipped in Bible knowledge, who goes into his business on no greater stock than a few ideas of his own, and a number of illustrations, more or less apocryphal, may create a sensation for a time, but will gain no other fruit than a little transient popularity.

By using the Bible for the central purpose for which God has given it to His Church, many perplexing questions regarding it will either be solved, or will be deprived of their paralyzing power. A Church which is faithful to the ministry of the Word need not turn aside to discuss the inspiration of the Bible. Let the Bible be used deeply, fully, wisely, in the great enterprise of the Gospel. Its inspiration will vindicate itself; and will not need ill-tempered pamphlets to defend it.

A Biblical evangelism is the best apologetic for the Bible and for Christianity. When the Word of God is used in conjunction with the weapon of "all-prayer," it proves itself to be the Sword of the Spirit. For it there can be no substitute.

3. Divine power is direct in its action on the human spirit. Here we enter the region of ultimate mystery, the meeting of spirit with spirit. The history of the universe, since God spread the ether through space, has been one long approach of God to a being made by Him with this very end in view, that between these two there should be perfect accord, God freely imparting Himself to man, and man dwelling deep in God. When this takes place, man is saved and God is glorified. What then saves a man? Is it the Bible, instruction, warning, appeal, providences, means of grace, preaching, uplifting song, moving prayer, the crowded assembly, the individual interview? All these, no doubt, are instrumental, and some are divinely ordained; but they are not even in their largest exercise efficient or sufficient.

The only saving power is God Himself. He, whom we adore in Christ, stands before the sanctuary of the human spirit, with the same power and the same purpose that brought creation into being, and sent into it the only-begotten Son. Yet even at this supreme moment God does not act as bare power. He will not violate anything He has made, least of all the thing likest Himself, the soul of man. He will not break through to the human spirit, which is accessible only to one influence. The only constraint which can be put upon the human spirit, without dishonoring or injuring it, is that of love. It need not be said that terror of the Divine judgments, fear of the wrath

of God, if separated from the revelation of God, as being in His very essence Love, distort the soul, and deface the Divine image in man. The constraint of the love of Christ, which dethrones self, at the same time invests the human spirit with its lost freedom. The soul, which God subdues to Himself, makes in the process of the Divine dealing a willing surrender. The result is vital union, not an enforced prostration of man before God, nor the metaphysical absorption (whatever that may be) of the human spirit in the Divine, but a personal fellowship which, in its most mysterious intimacy and deepest mutual indwelling, preserves and completes the integrity of human nature. Then God uses the soul, which He has won, as a vantage ground from which He may move in the pursuit of His saving purpose towards others, employing the relations of man to man, in the wonderful organic unity of the race, as the channel of His own approach. And so, by living influences, the consummation is prepared, when mankind shall be one in Christ, and God shall be all in all.

CHAPTER II

The Spheres of Evangelism

Section I

the home

God works out His saving purpose along the lines of human nature. The Home is the place where the long process of the making of man is originated. Here the Divine power, which is to conquer sin and undo its effects, begins its gracious operation. A wise evangelism, therefore, which seeks to follow God's ways with man, and to avail itself of God's power over man, will not neglect the home, but will make it the starting point in the great campaign which is to win the world for Christ.

Such wisdom did the evangelists of the New Testament possess. Their successors have not always acted in their spirit. Two contrasted, yet cognate, errors have been committed. Sometimes the child's religious development has been forced. The child soul has been treated as though it were adult. The same appeals have been made to it that are made to the man grown old in sin. The same type of conversion experience is made the

standard for the child as for the grown-up person. "Father and son," by Edmund Gosse, tells the story of this kind of mistake and of its results. Probably there are not so many fathers so blind to the laws of human nature as the elder Gosse, who was, oddly enough, an expert zoologist. Yet parents and friends who sincerely desire the salvation of the children often commit analogous mistakes, and do profound injury to those whom they most desire to help. More often the religious development of the child is neglected altogether. The beginning of religion is postponed to a date, undetermined, when the young person shall have intellectual capacity to understand doctrines, and make a profession of faith, or, at least, "join the Church." This error, it is to be feared, is widespread. It is supported by indolence on the part of parents, and by their own low type of religious experience. If religion is not a joy and strength to them, if they feel it to be a burden and restraint, they will, naturally, be unwilling to hasten the day when the yoke will be fastened on the neck of their children.

The difficulty is that while the parent is thus, as it were, defending the child from religion, moral habits are forming and character is growing toward fixity, till, at the very time when the parent may sincerely desire that religious influences should reach the young soul, it may have become impervious to them. The truth is there is scarce a stage so early, when the person of Jesus

may not be presented to the child mind, and the child soul may not go out to the Lover of little children in a love and trust that are of the very essence of the Christian faith, and form the beginning of a great and deepening knowledge of God in Christ.

Psychologists have much to say about the mental growth of children; and parents may well study the subject of childhood and adolescence under scientific guidance. Apart from this, the lore, that love teaches, will lead them in certain obvious lines of action.

At first, it will be the parent's delightful task to tell the story of Jesus, so simply, clearly, and sympathetically, that it will appeal to the imagination—that faculty never more ready and plastic than in childhood—and lodge in the memory, and take root in the heart, as the formative influence of the character that is in process of growth. Later, the parent will find it expedient to teach his children certain principles of action, and to set before them ideals of character, and to do so, not abstractly, but concretely, as they centre in and radiate from the person of Jesus, whom the manliest boy, as well as the gentlest maiden, might be proud to follow as Hero and Leader, with absolute devotion, and unswerving loyalty. Christianity is Christ. The boy who thus gives himself to Christ, even though he know nothing of adult experiences, is father of the man who will manifest a deepening apprehension of

the salvation he finds in the person and work of his Redeemer.

The last stage of the adolescent period is the most difficult of all, and will require all the parent's practical wisdom, and make large demands upon their faith and patience. The young soul is in the throes of awakening self-consciousness. It is in the grip of forces, inoperative hitherto, whose action perplexes, disturbs, and affronts the spirit. The world widens to the view, with beckoning of pleasure, surge of passion, and promise of gratified ambition. The soul is overweeningly self-confident; and yet is beset by vague alarms, and subject to fits of unreasoning despondency. What is wanted is a decision which shall steady the turbulent impulses, give direction to irresolute action, and harmonize the whole nature under one gracious and holy dominion. This is sometimes spoken of as the special era of "conversion," and elaborate books have been written, detailing and classifying the symptoms. If, however, we hold "conversion" to its New Testament significance, and mean by it the acceptance of Christ as Lord, two points are plain: (i) conversion may take place at any stage, and under a wise parental evangelism will normally take place very early in the history of the child's soul; (ii) those who have come to Christ at earlier stages have still to pass through the third period just described. Ordinarily, if the previous guidance has been wise, there will be less storm and stress than if

the soul enters upon the period of conflict unprepared by trust in the Saviour. Yet it may be otherwise, and the experience may be a very agony of battle with doubt and sin, before the victory of faith is won. What ought to be insisted on, however, is that this stage and these distresses do not mean that the former stages and their joyful and confident relations to Christ were unreal. The fact of conflict and decision taking place at this stage does not warrant us limiting "conversion" to it, or postponing till then prayer and effort for the conversion of the young. "Confirmation" is not a "sacrament" in the New Testament usage of the term; and it may, or may not, be wise to express it in formal rite or ceremony. But it ought to be part of the normal development of a soul. The faith that at one time was natural as breathing, and bright as sunshine, has to be fought for in an experience which may sometimes be hard and bitter, and can never be the worse for being strenuous. The soul emerges out of such a time "confirmed" in faith, by a clear vision of alternatives and a conscious act of will.

In passing through such a period, the soul must be solitary. This does not mean, however, that the parents have no part or lot in it. In the spirit of the Redeemer of men, they must bear the griefs and carry the sorrows of their children, and enter with vicarious suffering into a pain that is theirs, because it is the anguish of those whom they love better than themselves. Out of such

sympathy will be born helpful words and deeds. The sympathy itself is the greatest service the parent can render.

In all such action on behalf of children and young people, we have not passed beyond the circle of the home, or invoked any other influence than that of the parents. Pastors and teachers have their duty toward the children. Nothing that they can and ought to do, however, lessens the obligations of the parents. They are the evangelists of the home. They have received this office by Divine appointment, and to God they must give an account of their fulfilment of it. It is to be feared that many parents have taken the Church's care of the children as a permission to them to neglect the duty of winning their children for Christ. No such careless excuse will avail to answer the searching question: "Where is the flock that was given thee, thy beautiful flock?"

But in truth, what parent who knows anything of the Gospel of Divine Love would wish to be relieved of a task so lovely, to be denied a privilege so gracious? How sweet to tell the little ones the story of their Lover and Friend! How good to win the boy's shy confidence, and enroll him in the Boy's Brigade of the great army of the King! How solemn to be allowed to accompany sons or daughters through the hour of spiritual darkness, helping them by counsel or by prayer till they pass into light and liberty. It is to be remembered, moreover, that this obligation cannot be

merely evaded or refused. Parents are so related to their children that they cannot help exerting a profound influence upon their children's spiritual history. If they are not helping their children's progress, they are hindering it. What chance has the child's soul, born and growing up in a home professedly Christian, yet entirely worldly, where neither father nor mother care enough for Christ to direct their children to Him? There is no need in the Modern Church more pressing than a revival of family religion, a renewal on the part of the parents of the sense of obligation for their children's knowledge of Christ. Here, also, the distinction between evangelism and revival holds good. The birth of a soul into the Kingdom cannot be effected by the will of man. Parents are not directly responsible for the conversion of their children; but they are responsible for the evangelism of the home; and they are required, by the very fact of parenthood, to make the Gospel of God's grace in Christ known to the children from the very dawn of intelligence. In the Divine economy, this is the task of the parent. When it is discharged with faithfulness, and prayerful appeal for Divine power, there is strong reason to believe that the issue will be the free surrender of the child to the love of Christ. With this blessed end in view, the parent will work and pray. Yet the end itself belongs to a region where the parent cannot enter, where God and the soul meet in a secrecy which even the most

ardent human love dare not violate. Till that end be won, even though the time be long, fathers and mothers have their appointed task, which by their fealty to Christ, and by their love of their children, they are bound to discharge. Necessity is laid upon them. Yea, woe is unto them if they preach not the Gospel to their children. Let them do this; and with God be the rest!

Section II

THE CONGREGATION

1. *Evangelism the Minister's Own Proper Work.* It cannot be said too emphatically that the Pastor is the divinely appointed evangelist of his own congregation. He cannot relieve himself of his responsibilities on any consideration whatever. His primary duty is evangelism, within the sphere in which he has been placed as Minister of the Word. There is, indeed, room and need for evangelism on a wider scale. Men, like Moody, have been raised up to do great work in the winning of souls.

Nothing, however, which such men can do can take the place of that evangelism of the congregation which devolves upon its Pastor; and the work of the most efficient itinerant evangelist will depend for its success chiefly under God, upon the faithful evangelism carried on by ministers in their respective parishes. To contrast the work of such a man as Wilbur Chapman and that of

the pastor of a congregation, as though the former were and the latter were not evangelistic in quality, is a great mistake. Both men are evangelists. They differ in their spheres and methods; but not at all in the function of evangelism, which belongs to both. The itinerant evangelist, who knows the conditions of his own success, relies upon the skill and faithfulness of pastoral evangelism. The minister who seeks the highest good of his congregation, will himself "do the work of an evangelist" in it. He will not leave that work undone till a "professional" evangelist arrives to do it; and he will give no countenance to the idea that he "does not believe in evangelism" and "does not approve of evangelistic work." Ministers ought to do the work of evangelism in their own congregations as faithfully and efficiently as though no other evangelistic agency were ever to be employed. When an itinerant evangelist of proved wisdom and zeal does visit the region where they labor, they will be able to avail themselves of services which will be no detriment to their own work, but will rather add to its effectiveness. Whether such special occasion arise or not, their duty is clear. Evangelism is their function. They must fulfil it, whatever help may come to them from others.

Many sincere and devout ministers who earnestly believe in evangelism, doubt their possession of the evangelistic gift, and defer evangelistic work in their parishes till they can secure

the assistance of some one whom they regard as more competent than themselves. But they ought to ask themselves two questions:

Must evangelism, *i. e.*, definite soul-winning work, wait till assistance be secured? And, is it certain that they do not possess the evangelistic gift? If it is certain—as surely it is—that God appoints to them the duty of evangelism, it is also certain that He will not withhold the needed gift. It has often happened that a minister who, with many misgivings, has addressed himself to the task of evangelism, has discovered to his own wonder, and perhaps to that of his own congregation and that of his brother ministers, that he did possess the needed gift, or rather that God was willing to use such meagre gifts as he had, to do a work that was marvellous in his eyes. The first thing is obedience. With that, power will come.

2. *The Minister's Preparation for Evangelism.* In preparing himself for his work as an evangelist, the minister will use all the helps to which he has access. He will acquaint himself with the social, moral, and religious condition of the population in his own and other lands, till he begins to know definitely, and feel profoundly, what man's need is. Such broader studies will help him to preach to the man in his own street. He will not neglect works of a more seemingly recondite kind, and from masters in physiology and psychology, and kindred sciences, he will learn what

they have to tell of the intricacies and complexities of human nature. He will read the lives of leading evangelists, and carefully ponder the elements of their power; and, in a wider range of study, he will note the progress of evangelism throughout the world. Thus the nature of historic Christianity will become clearer to him, and its power as the revelation of God will become more manifest. Above all, the Bible will be his library. He will read therein, not discursively or pedantically, but systematically, with the definite purpose of learning the message he has to proclaim, and the duties required of him as a messenger of God. He need not be afraid lest such concentration of thought and unification of interest will narrow his culture, or render him less learned than he had aspired to be. It is true that God often uses ignorant, or at least unlettered, men to do great work. But it is not true that He puts any premium upon ignorance or narrow-mindedness. The ripest scholarship, the widest knowledge, the most trained intelligence, are not too good for the work of evangelism. The man who secretly hopes to escape the severe intellectual discipline of the study, by a noisy and desultory evangelism, is making a great mistake. His mental poverty will soon be on a par with his spiritual unfitness, and both together will destroy his usefulness.

The man, in like manner, who proudly withdraws from evangelism, and in the seclusion of

his study devotes himself to ripening his scholarship, and perfecting his eloquence, is going astray not less disastrously, and is bringing upon himself the doom of spiritual barrenness. To contrast an "educated" with an "evangelistic" ministry is a grievous error. The most educated will make the most effective evangelistic ministry. The modern Church must set before her ministers the primary duty of evangelism, but in doing so she dare not lower the standard of culture. For the sake of evangelism itself, she must require of her preachers the highest intellectual discipline of which they are capable.

The deepest and most important part of the minister's preparation for evangelism, however, must lie in the exercises of his own inner life.

His study of his own heart will not be less stringent than that which he devotes to the men around him; and his judgment upon his own sins will not be less severe than his estimate of those of others. In his conscious guilt as a sinner, he will verify to himself afresh the truth of the Gospel which he is to proclaim. He will set the seal of his own faith to the declaration of the Divine mercy. He will take his stand at the Cross, whereon was purchased his own redemption, and will survey thence the world for which Christ died. He will go to his own people, and to all the souls he can reach, with the message he has proved in his own experience. He will so live the Christian life, the inner life of prayer and dependence

on the Divine Spirit, as well as the outer life of conduct, that his evangelism shall not be affronted by his character, nor his teaching be contradicted by his behaviour.

This inward preparation must be solitary; but it ought to be supplemented by fellowship. In addition to Conferences, on a larger scale, there ought to be smaller meetings, in which those who have a common aim, and mutual sympathies, may confide to one another their confessions and aspirations, and take prayerful counsel together regarding their life work. The revival of the Church includes that of the ministers, and, indeed, must begin with them.

3. *Pastoral Evangelism.* The primacy of evangelism does not mean that the minister who realizes his obligation shall forthwith proceed to add new machinery to that which he already has in operation. It may happen that his deepened sense of duty will suggest new lines of action. But it is a mistake to suppose that evangelistic work lies outside the range of ordinary pastoral work. What is wanted in most congregations is not that the pastor do something more, or other, than he has been doing, but that he realize, as perhaps he has never yet done, that his primary work is that of an evangelist. His own dominant aim must be to win men for Christ. His ordinary duties, those routine tasks whose monotony often oppresses him, are to be brought under this supreme control. Through each and all of them,

he is to be doing the work of an evangelist. His methods are probably wise and good. What he needs is, perhaps, a new sense of the end in view, which is not to keep the machinery running, but to secure that to every soul in the parish there be brought a clear and full proclamation of the Gospel, and an adequate opportunity of coming face to face with Christ in His grace and in His claim. The minister's constant temptation is to professionalism. He must oppose to it a strong sense of his responsibility for each individual soul, not (let us repeat) for its conversion, but for its evangelization. Illustrations of how ordinary and well known methods lend themselves to efficient evangelism readily suggest themselves.

(1) The Work of Visitation. Every minister knows that this may be the most profitable part of his pastoral duty; and every minister has to lament countless unprofitable visits, when scarcely an attempt was made at his proper work. The work of visitation can never be stereotyped. The minister's heart must be very sensitive, and his mind must be continually on the alert, if in any worthy manner he is to redeem his opportunity. Three things, however, he must keep steadily in view—(a) To encourage and help parents in that evangelism of the home, which is their special duty and privilege. (b) To reach the children directly, not repelling them by unnatural solemnity, and yet very distinctly leading them to Jesus.

(c) To win young men to allegiance to the Son of Man. Every true minister knows that in this last point lies his greatest happiness, as well as his most difficult task. He will lay the basis in sincere and unaffected friendliness. He will find his power in genuine and many-sided sympathy. He will pursue his aim through the ordinary intercourse of frank comradeship—if he is himself a young man—or through such relations as can be cultivated between an older and a younger man. He must seek to win the young man for himself, to have him and hold him as a friend. Yet through all his intercourse there must run the clear witness for Christ. The young man must be under no mistake as to what his friend regards as the highest life. The minister may not often speak directly of Christ. But he must witness for Christ, even when he is not, in words, preaching Christ. And there can not fail to be times when the minister will get his chance. God help him in such an hour to be wise, tactful, sympathetic, faithful!

This is the most sacred experience in the minister's life as an evangelist. So to present Christ that a young man shall be caught by His loveliness and subdued by His majesty—this is the minister's highest vocation, his crowning joy.

(2) The Department of Education. The New Testament, as we saw, regards teaching as a part of evangelism. Education, accordingly, must be part of the minister's work as an evangelist. His

direct action will lie mainly in two lines. (a) The Sunday school is a great opportunity for evangelism. Probably the most effective work which a minister can do for his Sunday school will be in connection with the training of his teachers and officers. He may not be able to give technical training in pedagogy; but it will be his duty to set before the teachers the evangelistic aim of the work, and to guide them to its realization. Half an hour's teaching in the week is an opportunity as brief as it is precious. Every teacher can recall with regret, it may be with shame, opportunities lost through incompetence or unpreparedness. It will be the minister's part to enter very sympathetically into the teacher's difficulties, and to give practical help in dealing with the child soul. If he succeed in inspiring his teachers with a deep interest in soul-winning and guiding them in their most sacred endeavor, he will have made a splendid addition to the efficiency of his congregation as an instrument of sound and permanent evangelism. (b) The minister's own special opportunity of educational evangelism lies in his Bible Class. In large congregations, where young men and women are numerous, and competent assistance may be readily obtained, the work may be shared. At the same time, the Bible Class is the minister's stronghold. Especially with a view of reaching young men, no means could be more important. While the Bible Class is part of the educational department

of the congregation, it is not wise to make it merely one among the classes of the Sunday school. Young men are best reached when they are paid the compliment of being held worthy of special approach. Many a minister looks back upon such a class with deep thankfulness. In the privacy of a separate room, pursuing some special line of Biblical study, in which the minister is both leader and fellow-student, with liberty freely accorded to every member to ask questions, and open up difficulties, young men have learned to love and trust their teacher, to take a new intellectual and practical interest in religion, and to realize their personal relations to Him who is the Way, the Truth, and the Life. The address may be as little like that which is usually described as "evangelistic" as could well be; yet in such a class and in such straight and unconventional talk, a work of evangelism may be done, of the very highest excellence, in respect of spritual depth and moral quality. Out of such a class the minister will get his most loyal helpers, and the Church at large its noblest supporters.

(3) The Conduct of Public Worship. We often hear a distinction drawn between the "ordinary service," held in the Church at stated hours on the Sunday, and the "evangelistic meeting," which may be held in the same building at different hours, or on other days, or preferably, is arranged to take place in some other place, such as a Hall or Theatre.

It is to be admitted, of course, that the assembly of avowed believers gathered together for worship, and a meeting held with the distinct object of reaching those who are not believers, will necessarily have diverse features. But the distinction between them must not be pressed so hard as to suggest the thought that the former is not concerned with evangelism, and that the latter is the only occasion when we may look for conversions. The spirit of evangelism ought to characterize the whole conduct of Public Worship. The minister ought to discharge his office as leader of the people's devotions so that in each act of worship Christ shall be lifted up before the eyes of men as the Divine Saviour and Lord. It ought to be possible, and indeed natural, that the Spirit of God should find in any part of the service a fit instrument for bringing souls from their sins to their Redeemer, and in the whole of it, in its combined impression on the mind, an opportunity of awakening the new life in those who as yet possess it not.

Conversion should be aimed at, not merely in an "aside," or in a paragraph at the close of the sermon, but in every exercise in which the minister seeks to lead his people in their act of worship.

The *prayers of the congregation* are all offered in Jesus' name; and whatever their special object—confession, supplication, thanksgiving or intercession—do immediately point the soul to

the one Mediator between God and man, and form ways of approach to Him.

The *praises of the congregation* are all addressed to God through Christ, and are meant to magnify Him in His person and work. Even when the music does not come from the congregation as a whole, but is rendered by choir or soloist, it ought to serve no other end than the glory of Christ. Musical performances are not worship. Ministers and choir masters have a clear duty to make the proclamation of the Gospel in song the regulative principle in all their selections of music. This does not mean that any premium is put upon ranting tunes, or sentimental words. The Gospel deserves to be set forth in the noblest music and the most perfect literary form. Choirs need not be afraid that their technical skill will be wasted by being dedicated to the service of evangelism. If any self-repression in this direction were implied, this would simply be an aspect of that sacrificial spirit in which all the greatest work is done.

The *reading of the Scriptures* is, obviously, a perfect instrument of evangelism. Christ is the unity of Scripture. The written word witnesses to the living Word. Only because it does this is any Scripture read in Church. The reader who realizes what is the meaning of the Scripture will never be inclined to belittle his service, or to perform it in a slovenly fashion. How often are the interest and power of the Scriptures disguised,

almost beyond recognition, by the carelessness of the reader! The reading of God's Word is an act of witness for Christ; and it ought to be rendered with as perfect skill, as technical training, combined with prayerful study of the selected passage, can command.

The *offering* is, in a real and noble sense, an act of worship. In thus yielding the first fruits of their increase to the unseen Lord, to whom they and all their substance belong, Christians are witnessing to the world that, while all things are theirs, they are not their own. They are confessing that they have been bought with a price, and are dedicating afresh all that they have and are, to publishing the glad tidings of redemption. The idea underlying the phrase "Christian liberality" is radically false. How can we be liberal to One, to whom we owe all? The act, in which we set apart our means to Him, is not optional. It is part of that endeavor to further His cause, which is the primary duty of the Christian.

All the exercises of worship, accordingly, are elements of a truly "evangelistic service." The minister is called on to make them, not mere "preliminaries" to something else, but a service of faith and worship directed to God in Christ, and a service of evangelism directed toward the world.

If every element in the worship thus serves the ends of the Gospel, there can be no doubt of the function of *the sermon*. It has only one aim, to preach Christ.

Every sermon must so preach Him that the soul's gaze shall be directed to Him, and the soul's activity reach out to Him in faith and love. A discourse, of which this is not the controlling and inspiring motive, has no right to a place in the conduct of public woship. A sermon which does thus honor Christ serves the cause of evangelism, whether it be designated an "evangelistic address" or not. Some of the most successful evangelistic appeals have been made in sermons, of which the substance was some application of Christian ethic, or a discussion of some doctrinal point.

Indeed, it will be part of the wisdom of the minister thus to surprise the conscience of his people with the direct claim of Christ while their intelligence is awake and alert.

Anything that savors of professionalism is to be avoided. The routine utterance of "a word to the unconverted" will soon lose any point it ever possessed. Winged words do not, as a rule, announce themselves. Theirs is the silent arrow flight, not the shrieking of shrapnel. Thus Sabbath by Sabbath, at every so-called "ordinary" service, the minister will do a ceaseless and effective work of evangelism, not knowing whether at any time some soul may not be won for Christ, greatly desiring, and devoutly praying that this great thing should happen. There come times, however, when the minister will feel it laid upon him to preach the Gospel in a manner more direct

and full. He will proclaim it to his people, not as it were by a sudden turn of thought, or an unexpected application, but avowedly and explicitly, setting forth the salvation of God, holding Christ full before the eye, and pleading with conscious and open insistence for the definite act of believing surrender to the Redeemer.

He will need to consider most carefully what he is about, for this is to be one of the great days of his ministry. Such questions as these will occur to him: (a) How often should he deliver such sermons? Of course, no exact answer, like "every month," can be given. Such sermons must not be so frequent that they shall be part of an accustomed routine. They are of the nature of a "frontal attack," an advance of the whole line, a charge home to the centre, launched at the tactical and psychological moment. Yet they should not come so infrequently as to resemble a series of brilliant engagements, without plan of campaign, and therefore without cumulative effect.

The minister must be on the watch, like a skilful general, so that he may discern in the providence of God the hour when he may do that to which all his preaching and his whole ministry have been the designed preparation.

If this be so—as surely it is—then once more we learn the lesson that the minister is to be the evangelist of his own congregation.

None is so competent as he to reach the people in that stage of their spiritual history to which

they have arrived, and of which he alone can properly estimate the significance. The most gifted evangelist will not do for the people what at such a crisis their own minister can accomplish. Let no erring humility deprive the minister of this great opportunity, and of what may be, in God's gracious appointment, his most splendid reward.

(b) What qualities shall it possess? It is implied, of course, that it must be the very best sermon, intellectually as well as spiritually, of which the preacher is capable. A thin, watery sermon, even if the water is heated, is not good enough for evangelism.

The evangelistic sermon will appeal to reason. It has to deal with the noblest themes, and it must do so in a worthy manner, setting forth the Christian virtues fully, clearly, and persuasively. It will bear in on conscience. It will be ethical, experimental, practical. It will be intensely personal. It will not despise emotion, and will make due use of humor and pathos. It will never lose itself in the shallows, but will ever seek the depths of human nature. It will never make the stimulation of feeling an end in itself. Its goal is the judgment and the will. It asks for a verdict, a decision, in which every element of human nature acts together, in view of the great spiritual realities unveiled by the Word of God. In appealing to men to give themselves to Jesus, the minister is in duty bound to do so, with perfect truthful-

ness, stating conditions and issues of such an act, not disguising the cost of discipleship. He must never seek to snatch a vote, but must always wait for a determination, which, even if it be accompanied by deep emotion, must be deliberate and full.

Such a sermon demands great care in preparation. The Biblical topic must be wisely selected. The exegesis must be exact and accurate, the interpretation luminous and sympathetic. The argument must be sound. The illustrations need not be copious, but they must be apt and felicitous. The style must not be pedantically correct, nor artificially rhetorical; neither must it be permitted to sink to coarseness or vulgarity. It ought to have within it the best scholarship, the widest culture, the deepest experience, the most penetrative wisdom, the truest eloquence, of which the preacher is capable. It must be prepared in the atmosphere of prayer, and preached with passion, the passion for souls.

Sermons of this type, instead of being the refuge of the lazy minister, ought to be the ambition of the ablest, most diligent, and most competent. Ministers properly feel themselves honored in being invited to preach on some public occasion, and rightly make careful preparation for it. But there can be no greater occasion than the preaching of the Evangel, none deserving a richer or more scrupulous preparation. It may be confidently predicted that when such a sermon

is preached, the congregation will listen to it with rapt attention, and will go from it deeply moved, and—if the point be worth mentioning—with a great respect for the ability of their minister. In serving the cause of evangelism, the minister is gaining for himself a large and permanent influence. It is as vain, as it is sinful, to build a reputation out of unusual texts and "striking" sermons. How many wandering stars there are in the ecclesiastical firmament, passing from parish to parish with meteoric brilliance and meteoric evanescence! Reputation, of course, ought not to be in the minister's thoughts at all. His one concern is evangelism. What reputation he is to gain, is none of his business. Let the dead bury their dead; let him go and preach the Gospel.

(c) How shall the sermon be followed up? We are entitled to believe that God works through His Word, in the moment of its proclamation. Yet this does not relieve the minister from the duty of following the public delivery of the sermon by some form of personal dealing.

In many cases, especially if the sermon be delivered in the evening, an after meeting may be successfully held. Such a meeting ought to be extremely informal and entirely elastic. Praise will be abundant. There should be room for testimony, or for inquiry. Opportunity should be given for conversation and social intercourse, always controlled by the general aim of the gathering, viz., to follow upon the service which has

just finished, and to continue its effect. The minister and his assistant in personal work should be quietly on the watch for those to whom a direct word might be helpfully spoken, so as to deepen the impression that may have been made by the sermon, and perhaps even condense it into the great decision.

The minister's pastoral visitation will link itself to his evangelistic sermon, and will give him even a better opportunity, than the after meeting, to continue the work his sermon sought to do. Very often he will come to know of some one whom he may definitely approach, and with whom he may closely and personally deal on the subject of the soul's relation to Christ. Through all these efforts, and beyond them, there must be continuous prayer, definite and believing, for those who have not yet been enabled to make a full surrender to Christ.

(4) The Celebration of the Sacraments. In all Churches which have remained true to the principles of the Reformation these ordinances are not rites valuable in themselves, but are dependent for their meaning and power on their close connection with the Word of God. "I exhort you," says Luther, "never to sunder the Word and the Water, or to separate them. For where the Word is withheld, we have only such water as the maid uses to cook with;" and the Heidelberg catechism says that the sacraments "are holy and visible signs ordained of God, to

the end that He might thereby the more fully declare and seal unto us the promise of the Holy Gospel'' (from Lindsay's History of the Reformation, vol. I, p. 479). It follows from this view of the sacraments, which is amply warranted by the New Testament, that their celebration may be made directly instrumental in the work of evangelism.

Baptism in the case of adults can not be rightly administered unless there has been close personal dealing, and has meaning only as the symbol of a definite acceptance of the Gospel on the part of the baptized person. Application for the baptism of a child, made by parents, affords a great opportunity of unfolding the terms of the Covenant of Grace, and of urging the necessity of personal faith on the part of those who seek this privilege for the infant members of their household, in which the parent is the divinely appointed spiritual shepherd and guide. Many parents have been led to Christ in personal faith as they sought to approach Him in their children's behalf. In the administration of the ordinance Christ Himself must be made the object to which every eye is directed. A congregation is never more sympathetic than when called on for its prayers on behalf of those being dedicated to Christ. A few well chosen words will at once enforce the meaning of the ordinance, and be tenderly and movingly illustrated and emphasized by it.

The Lord's Supper forms the crowning point

of pastoral evangelism. In its symbolism it is a vivid presentation of the Gospel of Christ, who loved us and gave Himself for us, and is now the life and nourishment of our souls. In all the exercises connected with it, accordingly, the minister's duty is to set forth the Gospel in its depth and fulness, so that the candidates for this high privilege shall have explained to them beyond possibility of misapprehension the nature of salvation, and the conditions of its appropriation. (1) The catechumen's class is a unique opportunity for giving plain and definite teaching as to the work of redemption, and the nature of Christian experience. (ii) The private interview with the candidate is of priceless value in the pastor's work of soul-winning. The most experienced minister will approach it with deep anxiety, lest by any unwise counsel or ill-advised word he should misdirect the soul which he desires to lead to Christ. He will cast himself upon God for the wisdom and patience he requires. Once again, we note that the minister must not charge himself with that which he can not effect, viz., the actual birth of the soul into the Kingdom. But he must lay upon himself the responsibility of making plain what God has done in Christ, and what He looks for in the soul that draws near to Him. It is a position demanding the utmost care, lest he repel those who ought to come, or encourage those who ought to stay away. However great the difficulties may be, they are not greater than

the preciousness and the importance of this, the most sacred season of pastoral work. Upon it his eyes should be turned in all his activities. It is the time of ingathering. The fruit of his ministry, especially in relation to the young, will here appear. No instrument of evangelism—not even "after meetings" in connection with some great campaign—are more effective than dealing with candidates for communion, when faithfully and prayerfully carried out by wise and sympathetic ministers. (iii) The various preparatory services ought to be, in reality, evangelistic services of a very high order of spiritual efficiency. No topics are appropriate save those which centre in Christ, the personal Lord, who is the sum and substance of the Gospel. The minister's teaching must converge on central themes. The people must be invited to give themselves to concentrated thought upon the vital questions of God and the soul. It will be found useful to continue these meetings, occasionally, for a week or more, prior to the celebration of the ordinance. The minister may sometimes deem it wise to obtain help in conducting them; but the advantages of his being himself the leader of his people as they turn in steadfast gaze to Christ, are obvious and great. He and his people will gain, by God's grace, a real quickening of spirit, a genuine and lasting revival of faith and love. (iv) The Communion service itself has value and power in Christian experience, in proportion as it is made the occa-

sion of proclaiming the Word of the Cross, of which the rite is at once symbol and seal. It may be that an older custom in Presbyterian Churches exaggerated the expository element, and tended to obscure the ordinance with multitude of words. In celebrating the Lord's Supper, the minister will do well to cultivate brevity. The attention of the people must not be overtaxed. It is imperative, however, that whatever sermon or address be given shall be made the vehicle of the simplest and most direct preaching of Christ. The time for discussion, argument, elaboration, proof, is past. Those who surround the Table are there as avowed believers, with the express purpose of confessing their faith in Christ, and gaining a fuller vision and a firmer hold of Him. They desire nothing, and they need nothing, except to see "no man save Jesus only." The minister's only function as preacher, and as celebrant, is to aid them in this spiritual endeavor. He is so to preach, and so to perform the ritual acts, that the Gospel shall be made luminous, and the great salvation be magnified. In that combination of Word and sacrament Christ will be present, and will give Himself by His Spirit to be the comfort and strength of His people.

(5) The preparation of the congregation for evangelism. In all this we have been considering the congregation as the sphere of the pastor's evangelism. Yet the congregation is not merely the sphere of evangelism, but its instrument.

Part of the pastoral office, accordingly, must lie in the training of the members of the congregation for evangelistic effort. All Christian people must be instructed that it is impossible to retain a salvation which they are not seeking to communicate to others; and they must be encouraged and directed to use the ordinary relations in which they stand to those around them as channels of approach to the souls that know not Christ. Such training may best be given informally and in private; but the minister will do well to make this duty of evangelism, as it is binding on all Christians, a subject of express and careful treatment in the course of his more public ministrations. Every one requires guidance in a matter so difficult. Sermons may fittingly be preached with the aim of meeting so real a need. Other means, however, should also be employed. Existing organizations may be made instrumental, not merely in doing certain necessary pieces of religious or philanthropic work, but in preparing those engaged in such duties for that evangelism in which all their efforts ought to culminate. The spirit of evangelism must pervade all the societies connected with the congregation, else they will constitute merely a mass of machinery, and their maintenance will be a constant weariness. The minister might well take advantage of his visits to these societies to give some definite teaching on the subject of direct personal work. The meetings of Session, and of Deacons' Courts or Man-

aging Boards, afford an opportunity of training for evangelism, of which a minister might well avail himself. Routine duties have to be performed, and they, too, are part of the service of Christ and His Church. Yet time will not be wasted if it be spent in conference regarding the supreme end for which the Church exists. Elders and managers need to be reminded that unless what they are about is, in its place and measure, serviceable to the great end of bringing souls to allegiance to Christ, it is not worth doing at all; and they are to be quickened to a realization of the real dignity of their function as office-bearers in a Christian Church. An officer in a Christian congregation who is not a witness for Christ is not in his proper place. The age of "bawbee" elders is past. Let us not have as their successors men who are, it may be, mechanically efficient, but are not one whit more spiritual.

It will be found extremely useful to assemble from time to time all those in the congregation who belong to one or other of its various boards or societies, that they may realize the unity of the work and its true character and aim, as well as the power and conditions of its successful accomplishment. Such meetings will act as "clearing houses" for all kinds of practical ideas. Inventiveness will be stimulated. Earnestness and spirituality of mind will be deepened. On such occasions the minister can do most valuable work in preparing and training his most ac-

tive associates for the great task devolving upon them.

The possibilities of such meetings have not as yet been exhausted in the modern Church. They may be compared to meetings of directors of some great business enterprise. The Church has a great business in the world. That business is evangelism.

Most observers of modern Church life are agreed that the men of the congregation form a great reserve of unused power. It must be the minister's aim to draw upon this reserve and to interest the men of the congregation definitely in the life and work of the Church. To imbue them with a sense of their responsibility for their fellow-men, to prove to them the practically inexhaustible power of personal influence, to show them what they can individually do, to band them for united effort, to evoke the spirit of sacrifice, and to bring all suggested activities under control of loyalty to the Master, will be one of the greatest services the minister can render to his congregation, to the Church at large, and to the whole community.

Among all the meetings for preparation and training, the chief place, however, belongs to those whose main activity is prayer. How many of such meetings there shall be, what form they are to take, can not be predicted beforehand. Once a week is surely not too often. In this weekly prayer meeting the whole congregation is con-

cerned, in its double capacity of sphere and instrument of evangelism. To such a meeting reports of the various departments may be brought. In it questions of method may be discussed. By it knowledge of the Church's activity may be spread, and interest in them may be deepened and made more intelligent. From it volunteers for service may be expected. It will be strange, also, if at it the minister does not find an opportunity, the more valuable because incidental rather than stated, of doing a direct work of evangelism. The Gospel is not least effectively preached when it is presented as a demand for consecrated service. But through all that is spoken at such meetings by man to man there must mingle continually the word that goes from man to God, in confession and supplication. The amplest service must be laid at God's feet. In the quiet of the worker's soul, when even his Christian activities are hushed, God speaks, and His Spirit comes.

Section III

THE COMMUNITY

We now look beyond the Christian Church to the community in which it is placed, and to which it owes the great duty of evangelism. How shall the Church most effectively fulfil this duty? How is it to reach the vast multitudes of people who, even in so-called "Christian" lands, own no per-

sonal relation to Christ? How is it to bear witness to society so as to penetrate social life, civic or national, with the authority of Jesus Christ? Into the great problems, hence arising, it is impossible to enter with any detailed treatment. A daily increasing literature is grappling with them. A few lines of thought, however, are here suggested for the reader's further consideration.

I. The persons composing the community. These may be considered from two points of view.

1. The Crowd. Modern psychology has given particular attention to the crowd. A "crowd" is not properly viewed as the addition of individual units. Two and two in this case do not make merely four. When the four units stand in a group, whether on the street, or in a saloon, or in a Church, they are not what they were when separate. They become each something different, perhaps greater and better, perhaps meaner and worse than they were. Such groups and crowds are susceptible to influences which tell upon them as living wholes. They pass through phases of experience; they can make decisions and perform actions almost as if they were persons. In the life of the crowd the individual partakes. He is being made by his place in the group. Its decisions become his. Its actions are his actions. He is responsible for them. He shares in the doom or the victory that is consequent upon them. Such groups are either natural or artificial. A natural group is created by similarity of

conditions affecting a larger or smaller number of people. An artificial group is created by some impulsion from without, evoking some common dominant emotion or purpose.

(1) Illustrations of the natural grouping of people into living unities readily occur. The population of an agricultural district forms a distinct psychological group, with distinctive habitudes of thought and feeling. An urban population, in like manner, has a distinct mental and spiritual idiosyncrasy. Motives can be appealed to in its case, which would not so powerfully affect a purely rural population. The people of a frontier settlement have predominant features of their own, with characteristic traits, both moral and intellectual. The divisions of modern society, artificial in origin though they are, have come through lapse of time to create "crowds," as by a natural or automatic process. Working men form one huge psychological class. They are learning, more and more, to act together; and to form mentally, emotionally, and volitionally, one "crowd," which may exist in different countries or continents, yet moves, more and more, as a unit. The extremely wealthy scarcely constitute a crowd, in the psychological sense, for money, possessed in great quantities, is a distinctly anti-social force. But the middle class, as we may see it in Churches, or concert rooms, does constitute a crowd. Its members dress alike, talk about the same things, have the same kind of amusements, and move

within the same circle of ideas. The same may be said about the slum and its inhabitants. Common griefs and needs and fears and hopes unite those whose lives are one long conflict with hard conditions, marked often by defeat and disaster. Most "great" cities possess a district, where vice is the principal activity, whose unhappy denizens form a crowd, the saddest group ever gathered on the surface of this sorrowful earth.

There are other crowds less concrete and manifest than these, yet no less really existent, open to common influences and capable of common actions. Such is the City whose inhabitants, rich and poor together, constitute a real unity, which is not always visible, disguised often by the divisions of groups and classes within its corporate body, which, however, is always latent and may be evoked by some common need or alarm. Such, too, is the Nation. In some countries the consciousness of nationality has been deepened and educated through long centuries of history. In newer lands it is in process of creation. Only by degrees, for instance, in such a country as Canada, can a truly national sentiment be created, which shall be shared not only by men of Anglo-Saxon descent, but by those also whom we term "foreigners."

Such psychological "crowds" exist; and they have to be reckoned with in the work of evangelism. (a) In the first place, the Gospel meets every need of man, and is adapted to all the situ-

ations in which man is placed. Wherever, accordingly, it finds a crowd, *i. e.*, a group created by a certain set of ideas, and expressing, more or less articulately, a definite point of view, it takes up these ideas, and recognizes that point of view. It will, of course, critically estimate these ideas, and may have to reject some, while interpreting others, and giving them the stamp of Divine approval; but in any case it will understand them, and take account of them, in its presentation of Christ's claims and offers. It may not adopt the point of view held by the crowd, but it will never reject it without close study, doing justice to the necessities and aspirations which led to its adoption. The Gospel has a distinct message to the farmer and to the city dweller, to the working man and to the merchant, to the stalwart frontiersman as well as to the inhabitant of long settled countries, to the poor as well as to those to whose doors the wolf never comes.

Evangelism must be adjusted to the psychological condition of the crowd among which it is carried on. Hence, every evangelist must be a skilled practical psychologist, and must read himself sympathetically into the state of mind of the group which he is seeking to influence. In short, he can only influence the crowd by becoming, in effect, one of the crowd. The Gospel must be presented as the Gospel of *that* crowd, and not of some other. Some technical training in psychology, serious reading in sociology, a great deal

of "gumption," and an abundance of the spirit of love are needed for group evangelism.

It is, perhaps, chiefly in two directions that the Modern Church needs to do evangelistic work of this type. The first lies in the "crowd" composed of wage earners. It is incredible that the Gospel, whose theme is the doing and dying of One who was a working man, which was first carried by working men to the toiling classes of antiquity, should fail to win and hold the working men of this modern age. Modern evangelism must deal honestly and frankly with working men, never flinching even when it has unwelcome truths to tell; but always it must stand with working men, in their honorable toil, and in their just demands, and preach the Gospel as the power of God unto salvation, *i. e.*, the regenerating and perfecting of that manhood which is the working man's great asset, and the instrument of his labor, as well as being in its full development the highest result of his long endurance.

The second line of evangelism specially needed in our day has in view the large middle class, which has been created by the increase and diffusion of wealth during the last fifty years. It is probable that this class is far further than the working class from the spirit of the Gospel. There is no surer way to deaden a soul than to surround it with comforts, lap it in luxury, and feed it with amusements. Savonarola would find himself as much moved in modern Toronto as he

was in mediæval Florence. If ever terrorism were justified, it would be in a West End Church, or the drawing-room of the *nouveaux riches,* rather than in the slum. Yet such a spasm of wrath would only defeat its end. We want evangelists who can take the average people of modern society along the lines of such culture, physical and intellectual, as they can understand, and lead them out into the higher life, after which they are blindly feeling. No doubt it is far harder to sympathize with such people than with working men. Yet they are worth winning, for their own sakes, and for the place they hold in the making of the nation.

A saying is ascribed, perhaps erroneously, to the Duke of Wellington, that Waterloo was won on the playing fields of Eton. There is a sense in which it is true that the battle of Christianity in Canada will be won in the playing fields of our schools and colleges. Give us the young men of our middle class, clean limbed, well groomed, athletic, energetic. Give us their sisters, elegant, accomplished, high spirited. Fill them with the Christian spirit. Dedicate them to the Christian ideal. Subdue them before the Figure of the Crucified. Inspire them with His love, quicken them by His power, and we have won Canada for Christ, fairest realm within the Empire of Britain, to be one of the Dominions of the King of kings, and Lord of lords.

(b) In the second place, the Gospel is designed

to meet a need that is absolutely fundamental and universal, the same in every possible group or combination of men, *viz.*, man's need of forgiveness and reconciliation. Jew and Gentile, capitalist and wage earner, the radiant vision of the drawing-room, and the downcast dweller in the slum, meet here in their basal need of redemption and restoration. To all alike the same Gospel must be preached, and preached in its fulness. Such evangelism rises high above class distinctions, because it sinks to the very roots of human nature.

By it the dangers of "crowd" evangelism are to be averted. The narrowness of the crowd is to be rebuked by the breadth of the Gospel. The tendency to segregation and consequent want of humanitarian sympathy is to be counteracted by a love which includes mankind and takes the world for its parish. Whether it be working men or rich men who are exhibiting spiritual selfishness, they must be told plainly that the Gospel is not a perquisite of theirs.

By it the higher unities of human life are connected and enriched, even in a sense almost created. The *City* will never flourish so truly as when the Word preached deepens and educates the moral sense, purges out civic corruption, and raises the standard of commercial morality. The *Nation* is begotten of religion. A sound evangelism is the greatest political factor in the life of any people. It will harmonize the most discord-

ant elements. It will inspire the most diverse races with a sense of mutual kindred and common patriotism. The *Race* can become a living whole only when it is united in Him in whom there is neither Jew nor Greek, male nor female, bond nor free. The true "enthusiasm of humanity" can be evoked only in those who know that they owe their very lives to the love sealed on Calvary.

(2) A "Crowd," in the psychological sense, may be created by the employment of certain means calculated so as to bring about a definite mental condition in a group assembled in one place. Such an assemblage may be operated on by one who, whether he knows it or not, is following certain psychological laws. By affirmation, by repetition, by suggestion, by inhibition, by relying on the tendency to imitation, the skilful orator may bring the crowd before him into a state of mind which is almost identical amid all its units. For the time being they think alike and feel alike; they are filled with one passion; they commit themselves to one decision. Barristers and politicians, popular leaders of every kind, not merely demagogues, but true patriots, do this continually.

Evangelists have done it in every age. They have so preached that they have welded the audience before them, which may have contained many individuals that were merely curious, or possibly even critical or hostile, into a spiritual whole, in which the units composing it have lost their sep-

arateness, have been mastered by one emotion, and have dedicated themselves to one life-purpose. It is indisputable that this has often been done; and it is certain that it can be done again even in our day. In a sense, it is easy. There is no multitude so mighty or so multiform, which may not become plastic in the hands of some great master, who is possessed by his message, and has the key to the human heart. It has even been imagined that this "mass" evangelism was to be cultivated, as the only really effective method; and "revival" has been gauged by the size of the crowds, and the quantity of feeling evinced. Yet questions arise in connection with this type of evangelism which ought to be frankly faced. What is its real spiritual value? What are its genuine moral effects? How are the individuals in the crowd really affected? When they rise in their place, or come forward to the "mourners' " bench, or pass into the inquiry room, or answer, in some symbolic way, the appeals of the skilled revivalist, do they know what they are about? Will their decision stand? Or will it pass away like an imprint left on sand, which the incoming tide will obliterate forever? Will there be a reaction from the superheated emotional state to one of permanent insusceptibility to religious ideas? In dealing with questions such as these, those who have the cause of evangelism at heart need be at no pains to minimize dangers or deny facts. It is certain that the dangers of "mass" evangel-

ism is very great, and that unwise or reckless evangelists have heedlessly exposed themselves to damaging criticism. Facts of an appalling nature might be cited to show how persons emerge from the mental exercises of such great meetings, apparently "converted," but really injured morally and spiritually, it may be, for life. Disastrous reactions, spreading through whole communities, have followed seasons of high religious excitement. Such results, however, ought not to be quoted without some inquiry into the causes producing them. It is not certain that the mass meeting as such must produce these results, and that, therefore, it stands discredited. Effects of the kind indicated are seen, when closely examined, to be due, in the main, to preventible causes. Thus (i) there may be a defective presentation of the Gospel, with unbalanced statements and wrong emphasis, and appeal to selfish motive; with the result that evangelism is changed from being the Word of God into a mere device of man; and men are led to accept salvation, not on the Divinely appointed terms, but by a kind of "gold-brick deal." (ii) There may be no proper preparation for the "revival;" and unspiritual means may be used to propagate and heighten it; with the inevitable issue of speedy collapse, followed, it may be, by long years of religious indifference. (iii) There may be neglect of that spiritual nurture which a season of religious quickening urgently demands. The evangelism may have been

sound and true, and the preparation wise and prayerful, and the methods careful and restrained; but if there be no proper garnering of the results, waste and disappointment will inevitably follow. It is obvious, however, that none of these mistakes need to be made. Those who are led to employ the method of evangelism under consideration may guard against them, and the evils complained of need not follow. In any case, the preaching of the Gospel to crowds, even the largest that the sound of the human voice can reach, does not stand discredited.

It remains an invincible fact that for men to feel and act in crowds is not an abnormal manifestation of human nature, and does not necessarily lead to evil. Men are not at their best when they isolate themselves from one another in self-centred individuality. The greatest movements of human history, those that have wrought untold good in the lives of individuals, have been social in their character, and have been carried on by men acting together in masses, under conscious imitation, as well as by a kind of unconscious contagion. The facts and laws of human nature are to be recognized and followed by evangelism, as well as by other movements. Men are to be approached in the interests of true religion, as well as of sound patriotism, along the lines of their social constitution. The man in the crowd may become greater and better than he was in his mere individuality. He may have a larger

vision, a deeper self-knowledge. He may have a clearer apprehension of truth, and be more cognizant of unseen realities. His sense of responsibility may be intensified; his conscience roused to swifter and more intelligent judgment. The man's moral vitality may be increased. He may arrive at a decision which issues from the very depths of his being, and which will have permanent effects, even though he might not be able, logically or psychologically, to analyse the process of which it is the culmination. The result of his experiences in connection with one night's evangelism may be his elevation to a higher plane of religious life, and his transition from an old universe of ethical conduct to a new one, where the inspiration is nobler, and the achievement more in accordance with the will of God, and with his own better self. When the evangelist thus follows the laws of human nature he is co-operating with God, who made man, and always acts upon man in conformity with his nature. It is no illusory dream, but a splendid possibility, that the power of God may act within and upon a group or crowd assembled to hear the Gospel, and the Spirit of God "fall upon," or "be poured out," at a given season, upon a waiting multitude, or even upon a whole community. If such a great work of God is to be wrought, however, those points must be attended to which have been indicated in preceding pages, and which may be elicited from a study of the New Testament, and of

the history of evangelism, and of the facts of human nature; such as the quality of the Gospel preached, the character of the messengers, the preparation for and the conduct of the work, together with the careful harvesting of the fruits. In particular, two things have to be done. (i) The crowd must be disintegrated, and so far as possible its constituent parts be dealt with one by one. No doubt there are numbers of individuals whom no system, however efficient (*e. g.*, that of having cards distributed through the audience), can ever identify, so as to bring them under the direct notice of those co-operating in the work. In some of these cases deep and permanent good has been wrought, while others may depart uninfluenced, or even injured through their misapprehension of the meaning or terms of the Gospel. This only makes it more imperative that the Evangelist shall first deliver his message in the plainest, most unmistakable manner to the whole audience, and that he and his fellow-workers shall then do all in their power to come face to face with those who are under an impression of some sort, whether intellectual or emotional. It will be well if, right at the close of the mass meeting, such persons should be invited to frank conversation, so that difficulties may be fairly discussed, the conditions of salvation, and the nature of Christian life be thoroughly considered, and a decision or confession, made under the overwhelming spiritual impact of the great meeting, be carefully re-

viewed, and definitely, even coolly, repeated. If such an interview cannot be held at once, opportunity for it should be sought as early as possible. Without such detailed work, the results of the mass meeting are almost certain to be disappointing; and people will ask, with sorrow, or in scornful triumph, what lasting good came out of scenes which at the time were so thrilling and so wonderful. To engineer mass meetings, to advertise these effectually, to arrange for great effects in music and oratory, and to omit arrangements for this personal work, or to neglect their scrupulous fulfilment, is to invite failure, and to do untold evil to the cause of evangelism and of Christianity.

If these considerations ought to be carefully regarded in organizing meetings to be attended mainly by adults, how much greater ought to be the care taken in holding evangelistic services for children? To play upon the child soul with strong, emotional appeal, to make unguarded use of the child's faculty of imitation, and in this way to sweep hundreds of little ones into professions, of the meaning and consequences of which they know nothing, is, unintentionally no doubt, but really to commit grievous wrong. At the same time it is not necessary absolutely to forbid meetings for children; but it is necessary to exercise the utmost care to avoid excitement and unreality. The Gospel story may be told to children with perfect simplicity, in terms that

they can understand, and with ideas which they can assimilate. The relation which a child should hold to the Saviour may be explained, and children may be urged to enter into it, without forcing the child soul into an experience that is not normal to it. When such a method of evangelism is followed by the wisest and gentlest treatment of each of the little ones, or of the growing boys and girls, there is no reason to doubt that it may prove the instrument of bringing young people into an attitude toward the Lord and Master which may be permanent, and become the starting point of a deepening Christian experience. (ii) The crowd necessarily disintegrates. The meeting breaks up. The multitudes disperse, and are dissolved into their individual elements. A thousand interests rush in to displace that one concern which has filled their minds for an hour. The complexity of modern life, with its various affairs of business or society, of politics or of sport, makes the dissipation of religious interest after even a great and impressive meeting fatally easy. In an older and less complex civilization (*e. g.,* in Scotland during the evangelical revival of the early part of the 19th century) the religious interest might hold for lengthened periods the dominant place in the popular mind. Even in modern times it might be so. Cities have been known to suspend most of their activities, and have poured out *en masse* to attend a game of base ball or lacrosse. It is surely conceivable

that the great issues of religion might command no less concentrated attention from the community at large. When this is not the case, however, necessity is laid upon those who love the evangel, to follow the preaching at the great meeting with their own private testimony, borne tactfully but unflinchingly, as opportunity serves, in all the relations of life. The public must never be allowed to suppose that evangelism is confined to the mass meeting. It would be truer to say that the mass meeting is chiefly an occasion for evangelism, providing, as it were, a point of departure for that personal witness which is the very strength of evangelistic work, and creating, so to speak, an atmosphere in which individual, face-to-face dealing can be carried on.

When, accordingly, evangelism is conducted with the wisdom which the Word of God teaches, and the spirit of love inspires, when, in particular, the effect, wrought on the crowd, is supplemented and corroborated in individual work, it may be confidently expected that, even though some mistakes may be made and some disappointments follow, there will be no sweeping reaction, no disastrous ebb, rather that there will be real and lasting advance in the lives of individuals, and in the uplift of the community.

2. Individuals:—Personal Evangelism. The community which is to be evangelized is not to be regarded merely as a crowd. Ultimately the community consists of persons. There is an evan-

gelism, accordingly, which has for its direct and immediate object the individual. The individual may be a working man or a capitalist, he may belong to any one of the groups into which society is divided. But he is a man; and "a man 's a man for a' that." As such, in his mere humanity, he stands in God's sight; is the object of God's love, and the subject of God's gracious and mysterious dealing. The power, which may "fall upon" the great assembly, also operates on the individual within the precincts of the separate soul. It is not an illusion; it is a fact attested by a great multitude of instances, which no man can number, verified in the experience of every Christian, that Christ, the living Lord, does reach by His Spirit the soul of man, and works therein a change whose wonder and magnitude echo through the pages of the New Testament, and re-echo from countless lives that have been transfigured by it.

(1) *The Duty.* The power of God, however, though it works mysteriously and is the sole efficient cause of the change, does not work magically. It finds normally its instrument in a person, and reaches from man to man by the media of personal relationships. The Christian minister, accordingly, and all Christians, by the very fact of their being such, are called to this, the greatest and most effective type of evangelistic effort, the winning of the individual soul for Christ.

There can be no doubt that it is to neglect of

this duty that the low level of spiritual life in the Church, and the slow progress of Christianity in the community, are mainly due. Allow the widest range, and the highest influence we please, to the evangelism of the pulpit, or of the mass meeting: yet there will remain an enormous proportion of the population which is almost completely beyond such instrumentality. No one can calculate the number of young men who, perhaps, do occasionally attend church, or go to a meeting, who either definitely disbelieve the truths of Christianity, or are utterly perplexed by the presentation of them to which they have occasionally listened, and who, in any case, stand in no sympathetic relation to the Christian Church, and owe no allegiance to the Lord Jesus Christ.

Of the existence of such men the Church no doubt is dimly aware, but it may be doubted if even ministers have fully realized the gravity of the situation thus created; and it is certain that the vast mass of professedly Christian people is affected very slightly by it.

It is most important to remember that, while all means must be employed, none that are impersonal can grapple with the problem.

The minister has not done what it was his duty to do, if he has left one soul in his care unsought by definite individual approach. Nothing is more terrible in the minister's retrospect than the indifference or the cowardice which led him to lose so many opportunities of soul winning. The

Christian has lived in vain who has not borne his witness to his associates and sought in private to introduce them to One whom he claims as his Friend and Master. Conviction of sin through neglect of this duty will be one of the first signs and causes of revival in the Christian Church. There is no other way of winning the world for Christ than by preaching the Gospel to *every creature.*

(2) *The Difficulty.* As soon as this duty is mentioned, considerations present themselves which have powerfully impressed the modern mind, and must have full weight given them. Man is a being so fearfully and wonderfully made, that in him body and soul, nervous and mental processes, physiological and spiritual facts are woven and interwoven with a closeness of interaction which seems to defy analysis. His condition, moreover, at any moment, is the result of influences which can scarcely be enumerated, whose relative strength can hardly be estimated: heredity, near and far; environment, closer and more remote; age; social standing; health or sickness; facts of temperament; forces rising out of the subliminal sphere; the alternate attractions of the lower and higher life which compete within the soul, and sway its choices hither and thither, and make the man a mystery, and sometimes a horror, to himself and to those who look upon him.

A thing so amazing and so perplexing is the human soul, so pathetic in its lot, so tragic in its

possibilities! How delicately poised is the human heart between grief and joy, defeat and triumph! How near man is both to heaven and hell! How like God, and how capable of resisting Him! It is plain that terrible mistakes may be made, even in well meant efforts at personal dealing. Souls may be treated as viscous fluids, and compressed into moulds; or regarded as wood, and carved or hacked with tools; or classed as wild beasts, and clubbed with texts; or identified as criminal, and hounded down with threats. Emotional susceptibilities may be operated on till they become fantastic, fanatical, or maniacal. Experiences may be held to be complete and fixed, when they are really unstable and may prove evanescent. Delusions may be fostered and hopes flattered; while doubts are treated as crimes, and secret wrestlings condemned as unbelief or backsliding. Unreal professions may be accepted, and unwarranted confidence encouraged; while misgivings and self distrust are aggravated till they become desolation and despair. Who shall begin to calculate the misery and loss produced by coarse and ignorant handling of souls?

(3) *The Endeavor.* Dread of doing harm is, accordingly, the reason why many Christian people decline a task fraught with such possibilities of error. Yet the fact that a duty is hard is no reason for evading it, though it is a reason for the utmost carefulness in attempting to fulfil it. It is wise and right to get all the help that books

can afford, to know more accurately the nature of the soul, and the exercises through which it is wont to pass into the Kingdom. Yet we ought to conduct such studies with the constant remembrance that we can never solve the mystery of a human soul, or trace all the ways of God with it. We cannot tabulate all the types of conversion, or label each soul as it comes under our scrutiny. When, therefore, we have done our utmost by means of technical study to understand and reach the soul we seek to win, we must have recourse to the two great paths of approach by which one human being can meet another. The one way is, apparently, indirect, and yet it goes straight to its goal: the pathway of prayer, which reaches the heart of man via the heart of God. It is impossible either to explain or to exaggerate the power of prayer in our endeavors to bring men to Christ. The other is the way of love, "the way the Master went," in profound sympathy, in identification with the needs of others, even to the extent of taking their sins to our hearts, and carrying them before God in grief and supplication, and giving ourselves, in Luther's words, "as a sort of Christ" to our neighbors, that we may bring them to God. Love can shew the way when technical instruction fails; and can become the instinct of a practical psychology not taught in text-books. Above all, it becomes us to remember that we are not converting agencies. We are, first and last, simply and merely evangelists.

Our whole work lies in making Christ known, and in helping the purblind, perplexed soul to see Him. We are *not,* Christ *is,* the power of God unto salvation. The less we occupy the vision of the soul, the better. That soul winner is the wisest who gets most swiftly out of the soul's way, and out of the soul's sight. Christ, and not the human instrument, is the Way, the Truth, and the Life. The issue is with Him. When at last by God's goodness the issue which we have longed and laboured for does take place, we shall be wise to pay but little heed to the concomitant phenomena. They do not greatly matter. They have in themselves no religious value. They belong to the idiosyncrasy of the soul. What really matters, and affords the only valid test of the spiritual quality of the result, is the new life which begins in acceptance of Christ as Saviour and Lord, is maintained in constant correspondence with Him, and is consummated in likeness to Him.

II. The Church and the Community.

In considering the evangelistic work of the Church, we have to note in passing a mischievous error, begotten, no doubt, of some failure on the Church's part to realize its true function. It has been supposed that, if a really effective work of evangelism were to be done in the community, it must be undertaken, not by the Church, but by some other organization. Societies, accordingly, have come into existence, whose value need not be

questioned. They have, however, tended to fall into some of the very errors which they have denounced in the Churches. Their methods have become stereotyped, their interests sectional, their outlook narrow. The older societies of this kind have often found themselves confronted, in their own fields of labor, by newer ones, which have regarded *them* very much as *they* have looked at the Churches. Amid this unhappy strife, neither evangelism nor the Christian life has prospered.

Happily, better counsels seem to be prevailing in our day. Churches and societies of the kind indicated are learning mutual respect, and are drawing together in co-operation. The Church is learning that its main function is evangelism, and is recognizing that organizations which have evangelism as their aim cannot really be rivals of the Church. She ought to acknowledge that she has had much to learn from them in the past, and has nothing to fear from them now. She has her own work of evangelism to do, for the conduct of which she is peculiarly fitted, the results of which she alone can conserve, develop, and utilize.

When, accordingly, we come to consider the Church's work of evangelism, we can see that a complete enumeration of methods is necessarily impossible. We saw that the New Testament does not attempt to lay down hard and fast rules; and it would be worse than useless to send the Church in chains of fixed methods to a work which

must be as many sided as human nature is complex and various. Evangelism demands inventiveness in its agents, and versatility in its operations. Details must be studied in the history of evangelism, ancient and modern, and suggestions must arise out of constant and assiduous review of the situation. Servile imitation of other men's methods means sterility and defeat.

We have already noted in outline the New Testament plan of campaign. Certain lines along which the modern Church seems called to move may here be briefly indicated.

1. *Instruments and accessories.* We have seen that Churches of the Presbyterian order owe ultimately to Thomas Chalmers the idea of the place and value of philanthropic and educational instrumentality as accessories to the work of evangelism. Since Chalmer's day parochial machinery has enormously increased in quantity and elaboration. It is quite possible that it has been over elaborated. The principle which should guide the Church in devising such machinery is obvious. The Church is to approach the central citadel of human nature, through the various departments of human need and interest. She is to exhibit Christianity in its practical application to man's varied circumstances. She is to do this as simple duty, because the spirit of love inspires such action. But she is to keep before her view, in all her endeavors, the goal of leading the bene-

ficiaries of her action, not merely to herself but beyond herself, to her Lord and Head.

Broadly speaking, the machinery will correspond to three aspects of human nature.

(1) Man's physical necessities claim attention, and a large range of activity immediately presents itself, varying from the relief of actual want, to the supply of instruments of the health and culture of the body, including the improvement of the dwellings of those whom it is desired to lead into a pure, moral life. Though the State, through its departments of education and public health, is operating more and more, and with increasing skill in these departments, the Church will always have much to do. There are few congregations so placed that they are not called upon to relieve actual distress in the district round them, or to provide for some of the population the means of physical well-being. To neglect such a call is, of course, to render ineffective the ablest preaching of the Gospel; while the faithful discharge of duty in this direction is a great aid to evangelism, and, indeed, is in itself a kind of evangelism.

(2) Man's social needs and capacities cannot be neglected in a wise evangelism. Dickens has put into the mouth of one of his characters a dictum that the modern mind has seized upon with avidity: "people must be amused." It is quite true that a passion for amusement has fastened upon all classes of the community, till it has be-

come almost a mania. The Church must not attempt to cater to a diseased desire, and so accentuate one of the greatest hindrances to the cause of high and serious living. Yet the fact remains that recreation is a real need, and that the Church cannot ignore it in its machinery.

Whether in the country district, where the "forenichts" are long, and time hangs heavy on unemployed hands and brains; or in the great city, among the multitudes of the dwellers in lodging houses, who are homeless amid all the residences around them, there are many, who have "nothing to do" when the hour of work is over. Body and brain cry out for recreation: exceeding loneliness yearns for happy fellowship; vacant minds are threatened with many perils. It is true that a deep and vital spiritual interest will be a splendid deliverance from tedium, and that, therefore, evangelism is the real means of recreation. But the persons under consideration have no such spiritual interest, and cannot be got at by direct evangelism. Nay, even the new life in Christ does not so change the constitution of man, as to make him independent of pure and simple pleasures, or obliterate the desire for cheerful company. The Church is bound to make room in its field of enterprise for the element of recreation; and it will be its duty to exhibit Christianity as a power which satisfies, while it purifies, and elevates man's social necessities.

Many difficulties attend this department of

work. It is fatally easy to make amusement an end in itself, and so operate the machinery of the Church as to make a nominally spiritual organism into a mere social club. It is imperative that the leaders of this department shall have a deep spiritual concern for those whom they are seeking to serve, and shall make the social work they are doing, even the brightest part of it, the basis of a higher appeal.

Mental culture is a form of recreation which has obvious affinity with the Church's religious work. To awaken and develop intellectual interest is to deliver the soul from certain ignoble temptations, and to prepare it for the reception of the highest kind of truth; while the soul that has been spiritually quickened will demand the cultivation of its noblest faculties.

The apparatus by which these physical and social needs are to be met will vary, of course, according to the nature of the community in which the congregation is operating, and the resources which it can command.

Great Churches, like St. Bartholomew's Protestant Episcopal Church in New York City, are magnificently organized, and spend vast sums on a multitude of beneficent enterprises. Churches far less wealthy can also do much, by skill and economy, to benefit their parishes, and serve the ends of evangelism. Wealthy congregations which are not placed in necessitous districts should feel it a privilege to supply the apparatus

which the down town Church cannot provide for itself. It need not be feared that those "institutional" features—as they have come to be called —will injure the spirituality of the Church which adopts them. If they are distinctly made applications of Christianity, and if the work done by means of them is crowned by earnest evangelism, they will be largely instrumental in permeating the community with a Christian spirit, winning sympathy for the aims and operations of the Christian Church, and leading individuals to definite acknowledgment of the claim of Christ.

(3) Men are not best helped when they are treated merely as beneficiaries under some philanthropic scheme. They will never be raised so long as they are regarded as passive in the hands of the Church worker. The finest accessory to evangelism will be such a system as stimulates and directs men to help themselves and their neighbours. The shadow that haunts "missions," engineered and paid for by wealthy congregations, is that they tend to be run on an eleemosynary basis. People come to them for what they can get out of them, and endure religious addresses as a make weight for the benefits which they really can appreciate. There can be no doubt that a living Church, even though it be composed of poor people, and have but few resources, is a far more effective instrument of evangelism than a "mission," even when supported by ample financial backing. "Trust the people" may, or

may not, be sound politics, but it is wise evangelism. A man is a long way toward being "saved," in the fullest sense of the term, when he has some "saving" work entrusted to him. He will learn what Christianity is when he takes part in some practical application of it. If it be but carrying a basket of provisions to a necessitous family, he is thereby being taught what the spirit of Christ is; and he may become, even unconsciously, himself the subject of its dealing. When the Gospel message is preached to him he will have the key to it; and when Christ claims him he will be ready to reply with swift and glad obedience. It is with evangelism as with education; it is not what people have put into them with a spoon, but what they can assimilate and reproduce that is really theirs.

The greatest difficulty in this connection is found, not in a congregation composed of people who are in narrow circumstances, and live in a poor neighborhood, but in one whose families all live on a uniform plane of sufficient means, and ample comfort, and in a district where there is no element and obvious need. Even when those organizations whose range of action is strictly congregational are supplied with workers, there remain scores, perhaps hundreds, of people in the congregation, both young and old, who are not serving in any definite way the ends of the Kingdom. Can it be wondered at that evangelism makes slow way in such a congregation, and that,

as a body, it counts but little in the regenerative forces of the community? Yet that very district, so respectable and steady going, has souls in it crying out for guidance, and some that have gone tragically astray from Christ. And these very people, for whom the minister cannot provide posts, are centres of separate worlds in which there is vital work to be done. They will be susceptible, individually, to the claims of the Gospel, when they have been led out of selfish ease, and have got something to do, as well as to listen to. Evangelism is on right lines when it uses the common relationships of life, and the instincts of mutual helpfulness which have not been wholly destroyed in our common humanity, as preparations for, and accessories to, its own direct mode of action. The salvation to which it seeks to bring men is wrought out in self-sacrificing service on behalf of others. Any unselfish service, accordingly, illustrates its nature, and prepares the way for it.

2. *Direct Evangelism.* How are ministers, and those associated with them, to bring the Gospel to the Christless? A partial answer is given by pointing to the various instruments which the Pastor employs in the evangelism of his own congregation. These have a real value as channels by which the Gospel may reach those in the district or the parish who have not yet entered upon the Christian life. A living Church is in itself a great witness for Christ, and draws men to Him

by the magnetism of its own vitality. Yet this answer is not complete. There is more to be done for the souls that are far from God than to intimate to them that if they come to Church they will hear the Gospel. Suppose they won't come to Church, what then? Obviously, the Church must go to them. It is no use scolding them for not coming. They must be approached, wisely, lovingly, persuasively. Practically then, what steps are to be taken?

(1) The simplest, most direct, and most efficient method is for each Christian man and woman to go personally to such souls as they can reach and tell them, in face-to-face intercourse, what God has done in Christ for the salvation of the world, and what Christ can do for those who trust Him. There can be no doubt that this is the most powerful evangelistic agency the world has ever known. It is the only sound basis of true and permanent evangelism. A Christian has not done his whole duty when he supports with money evangelistic operations, or even when he holds an office in some missionary society. He has also the duty of being himself the bearer of the Gospel, by his own personal witness, to those who need its gracious message. A congregation ought to have as many evangelists as it has members. It will be part of the work of the minister to arrange some plan of systematic personal evangelism, by which those who give themselves to this work shall find their opportunity of doing it. The

visitation of a parish or district ought not to be left to the minister and his official assistants. It ought to be carefully subdivided among the members of the congregation, who should be encouraged to find their sphere in loving personal relations to those around them. Sometimes this division can be made, as it were, mathematically, so many families being assigned to a visitor, who is to become, genuinely and unaffectedly, their friend in all the interests of their lives. Along with this, however, there may be something still more direct. The minister or leader may be able to direct volunteers for this service to cases with which he considers them specially competent to deal. Thus relations of an entirely non-official character may be instituted between two persons, of whom one has the secret, which the other needs to know. All that was said, some pages back, of the difficulties and the possibilities of individual soul winning is in place here. Our present point is that this direct personal work is the basis of all organized work. The most perfect machinery is almost useless without it; and where the machinery does not exist, or cannot operate, souls need not perish so long as this individual work is lovingly and earnestly done. We who profess to love Christ, and those for whom He died, and are, perhaps, spending time and money in His service, ought to examine ourselves on this point. Are we not hiding behind our subscriptions and our official work? Are we not summoned by our

fealty to come out into the open, to go among our fellow-men and bring to bear upon them the power for which we are above all responsible, *viz.*, that of personal testimony? It is certain that this is our duty. Where such personal work is being done, all other work, larger and less personal, becomes more effective.

(2) Various methods of what is sometimes called "aggressive evangelism" will suggest themeslves when a careful study of the circumstances and conditions of the people has been made. One simple rule regulates all such work,—where the people are, go to them with the Gospel. A few women in a kitchen, a group of operators at the noon hour in a shop or factory, men at the mine mouth or in a bunk house, the frequenters of a saloon, the audience in a theatre, the crowds in a park in summer time, the throngs in the streets, the sojourners in shelters or lodging houses, these constitute the souls whom we can never reach, unless we go to them and bring them what they have not, and will not come to us to get. The modern Church is becoming daily more instructed and more skilful in aggressive work of this sort. It is hard work, and makes large demands for courage, patience, good humor, tact, and kindness. It calls for far more workers than are at present engaged in it. It presents a great field for our bravest and best. Opportunities for highest heroism, and utmost constancy, await on every hand the gallant and the high spirited.

Sometimes the "romance of foreign missions" is spoken of; and the hardness of the service in heathen lands attracts our noblest Christian young men and women. The glory of foreign service will never diminish; but the splendor and the passion of the Home Mission ought more and more to fill the heart of the Church. A congregation which is not employed in some phase of active evangelism is cutting itself off from high privilege, and denying itself access to unique joy and strength.

Once more we note the peculiar disadvantages of the "up-town" Church. It is not confronted with the situation presented in teeming centres of population, and finds it difficult to cross in imagination the gulf fixed between wealth and poverty. Something, however, it may do. It may form itself into a kind of recruiting station, whence volunteers may be sent to the aid of those congregations which stand, as it were, on the firing line. Besides this, it has a duty toward the district in which it is placed. There are Christless souls there, as in the down town region; and to evangelize them is a task of heart-breaking perplexity. It takes nerve to face a crowd of working men, most of them socialist and anti-Church; yet not nearly so much as to face a company of the "golden youth" of the upper class, whose main interest is pleasure, and the occupation of some of whom may be vice. It is comparatively easy to assemble an audience among the poor; but how

to get the rich together to hear the Gospel is a problem that has driven many an earnest minister well nigh to despair. Yet the message must be delivered, and that Church separates itself from the source of its own spiritual vitality which declines the task. Probably hints to a solution are to be got most readily from the rich themselves. They are not all Christians. Some are in the Kingdom. They found it hard to get there. They could tell the minister how best to help the men of their class. The type of meeting which succeeds among working men could scarcely be held among men of a different culture.

The formal address might be reduced to a minimum. The element of appeal might scarcely be present. What is wanted, first of all at any rate, is to get as close to the consciousness of the man of means, to whom the world is so satisfactory a place, as to that of those whose lives are hard. Mutual confidence between the avowed Christian and the man of the world is difficult to establish, more so even than between the minister and the working man. Yet there is a platform of common humanity and common courtesy whereon the man who as yet has made the world his choice may meet the witness for a world not measurable by time and space, whose values are not those of money or of any purchasable commodity. Such meetings for conference, held in club house or drawing-room, might lead the way to a frank and full statement of the claims of Christ, which would

appeal to those whom ease and comfort have misled as to the meaning of life.

Difficulties abound; but, whatever their number or intensity, nothing relieves the Church of its duty of evangelism. Whether men be rich or poor, they have but one Redeemer and Lord.

(3) There will come times in the progress of Church evangelism when the usual and stated work may be supplemented by a continuous and sustained effort of a special kind. It ought to be very clearly understood, however, that this special effort stands vitally related to the whole evangelistic labor of the Church, and, more widely still, to the Christian life of all the members of the Church. It is true that God might send to a supine and unprepared Church a prophet voice to rouse it out of sleep. But it will be a fatal presumption on the goodness of God to imagine that the "special effort" and the visit of the itinerant evangelist can take the place of faithful evangelism, steadily carried on year by year, with ever increasing use of new opportunities and instruments. The special effort must come as a climax of a long and earnest fulfilment of the twofold duty of work and prayer. In evangelism, as in the moral life generally, the principle holds good, that to those who have shall be given, and to them the abundant of fruit will come.

(a) Such a time of special evangelism may come in the course of a congregation's activities. It will be the part of the minister, and of those

who, by their position, are most capable of feeling the pulse of the congregation, and of discerning the progress of the Gospel in the district, to say when, in the providence of God, such a season is drawing on. They will be wise not to hurry into such an enterprise. They will need to give weight to many considerations, *e. g.*, the number of those in the congregation who have the burden of souls laid upon them, and of those who are manifesting spiritual concern; the spiritual quality of the meetings for public worship; the evidence that the preaching of the Word is being made effective for conviction and conversion; the earnestness and activity of the workers; the measure of success they have had in winning the sympathy of individuals and of the community at large. Sometimes the flowing of the spiritual tide will indicate the season for heightened activity. Sometimes an outbreak of hostility will strike the hour for a marshalling of forces and an advance in full strength.

When such a season of special opportunity seems to be drawing on, it behooves the congregation to bestir itself and make careful preparation. The ordinances of public worship must be more devoutly observed. The minister's preaching must gain in depth, simplicity, and fervour. There must be an increase of activity in all the departments of congregational and evangelistic work. Prayer must abound. Personal work must redouble its affectionate zeal. Details connected

with the forthcoming services must be attended to with foresight and business-like accuracy. All who volunteer for work must be carefully instructed in their duties. Arrangements must be made that the special season be followed, not by diminished but by renewed and increased activity; and in particular the Christian nurture of those who, it is expected, will be won by the preaching, must receive serious and practical consideration.

The whole congregation must be permeated by one purpose, and filled with one expectation. Such matters as these are the really efficient factors in the success of special evangelism. Sometimes an exaggerated importance is attached to the question of the man who is to be the speaker; and requests are sent to the ends of the earth for some noted evangelist. Where there has been due preparation, the brilliance of the orator need not greatly concern us. When the meeting is assembled in the atmosphere of loyal dependence upon God, the address is sure to be powerful, if only it proclaim Christ as the Saviour, simply and plainly. It will, of course, lend some features of interest if a gifted stranger can be secured as speaker. But the minister himself will be the best evangelist of the district which he knows as no stranger can. He can best gather the harvest who has sowed the seed. It is much to be desired that ministers should "magnify their office," by stirring up the gift that is in

them, and themselves doing the work of an evangelist at these special seasons. They will have much to learn, no doubt. But they will gain in efficiency as they proceed; and they need not doubt God, because they distrust themselves.

The ministry of the Canadian Churches abounds in undeveloped powers of evangelism.

The results of such evangelism in the reviving of the Church, and in the ingathering of those that are without, are not in human hands, and are not to be predicted before the event, or tabulated after it. But they are as sure as the faithfulness of God. The excellency of the power is of God (τοῦ Θεοῦ) and not of us (Καὶ μὴ ἐξ ἡμῶν), and therefore it can not fail.

(b) Such a season of special opportunity might come also to a group of congregations which are associated in common work. In Churches of the Presbyterian order, the Presbytery is charged with the spiritual oversight of the congregations within its bounds. The Presbytery instructed by ministers, and led, it may be, by a committee specially appointed in the interests of evangelism, might decide that the time had come when the congregations should co-operate in making a joint appeal to the community, and seeking to win those who were not yet followers of Christ by a united evangelistic effort. The method might be that of simultaneous work, in which all the congregations might act at the same time; or the territory might be subdivided and the work be

carried on in each division successively. Valuable suggestions regarding the conduct of such a "campaign," as it is sometimes called, may be found in the appendices, which have been prepared by Dr. Shearer, secretary of the Committee on Evangelism, appointed by the General Assembly of the Presbyterian Church in Canada. The point which may be emphasized here is the necessity of due preparation for such an effort. Far better not make the effort at all, than enter on it rashly and inconsiderately. Congregations must be separately invited to consider the needs of the community and the Church's duty of evangelism. Their own activities must be quickened. They can not expect to benefit by, or be serviceable in, a work of which they know nothing by practical experience. Their relations to one another must be made closer and more fraternal. They can not work together in the cause of the Gospel if they are not in full mutual sympathy. If there have been rivalries or antipathies, these must be overcome in common confession and mutual fellowship, if they are to be used of God in this matter. There must be careful training of those who are to take part in the work. Time spent in holding conferences of ministers and their helpers is never wasted. Those who are to act together must think together on the problem before them, must make clear and definite their common aim, and must agree on at least the broad lines of their common action. Every kind of detail must be

attended with as complete provision as possible. The amount and variety of this kind of work, and the time and energy required to do it thoroughly, are sometimes not fully understood even by those who are eager for the campaign. Inadequate arrangements as to such seemingly secular matters, as finance, advertisement, transportation, etc., may greatly diminish the spiritual results of the work. The clank of machinery ought to be as little heard as possible in the actual conduct of the campaign.

Above all, Christian people must give themselves to prayer. The congregations must be organized for prayer. Individuals must be encouraged and guided in their intercessions. The faith and hope and love of Christian people must be concentrated, in the energy of prayer, upon the progress of God's Kingdom, and the definite entrance into it of individuals who are as yet outside its gracious dominion. If the preparation be thorough and spiritual, the blessing can not fail to come; nay, in the process of preparation the blessing has begun already. Much will depend on those who are to be the preachers of the Gospel and the leaders in the work. All that we learn from the New Testament regarding the moral and spiritual qualities of men whom God can use in the ministry of the Word, must be insisted on when selection is made of the evangelists for the approaching campaign.

It is terrible to reflect that men may possess

some of the intellectual qualities which make for success in evangelism, who are sadly deficient in vital godliness, and in experience of divine things. A committee, anxious to secure a "successful" evangelist, may neglect to inquire as to his religious and moral character. Such heedlessness may issue in bitter disappointment, perhaps even in open scandal.

Men experienced in this kind of evangelism are, of course, to be sought. But even if such men can not be secured, at least for every point within the territory to be occupied, the campaign need not lose much, if any, of its power. Once more, let us point out the value of pastoral evangelism. Ministers who are steadily doing the work of evangelists in their own congregations and parishes are getting a splendid preparation for this special work. In the Church at large there ought to be no minister who is not fit, when the call comes to go as "missioner," to take his part in some special work of evangelism. The gifts and qualities which he is exercising, and the experience of preaching and personal work which he is gaining in the fulfilment of his ordinary duty, are precisely those which will enable him to answer this special call.

Committees on the outlook for evangelists will find in a Church, which is living up to its primary function of evangelism, no lack of men competent for the work. It is to be feared that committees on evangelism have aggravated the

evil they complain of, and have increased the dearth of fit men in the Church by somewhat pointedly going past the minister to seek some "professional" evangelist of wide reputation. Such men are necessarily few, and the forward movements in evangelism can not all be supplied by them. The function of the Church and of every minister is evangelism; and evangelism itself is the best training for evangelistic work. Fidelity is preparation for, and is rewarded by, larger opportunity and special usefulness.

(c) There may come times when the various Churches in a community which have each separate organization as a "denomination" (detestable phrase! the apostle Paul must find it unfathomably stupid!) are led to believe that a movement of evangelism is demanded, by the call and the providence of God, on a scale which far exceeds their individual capacities and resources. Then the "campaign" method receives a great extension, and the effort becomes correspondingly elaborate. Sometimes the movement is one of evangelism by a man of great eminence, whom all the Churches unite to support and honor in his mighty labor. It was in this way that the missions led by Mr. Moody were conducted. By means of men raised up, as Moody was, to do this work, communities have undoubtedly been moved to their very depths. It is obvious, however, that this can not be the only method. Even in the hands of a man of outstanding gifts, though

supported by the earnest and united efforts of all the Churches, there is one plain defect. No community above the size of a small town can be completely reached by a series of meetings held in one building, however large. Sincerely Christian people naturally desire to be present to hear again and again the Gospel they love. There is besides a floating population of cranks and nondescripts and curiosity hunters, always keenly desirous of a new sensation, and quite capable of filling the entire auditorium, thus wasting the evangelist's time and excluding those for whom the message is intended. How to keep such people out and to bring in those whom the movement seeks to reach, is a problem which might well make the wisest despair. To correct a defect such as this, a method, with which the name of Dr. Wilbur Chapman is specially connected, has been used with great hope of valuable result. It is peculiarly adapted to great centres of population. The modern city is a kind of universe in itself. It contains various classes, groups, or "crowds;" while, notwithstanding, it has an almost personal unity, with a conscience which may be awakened, and a will that may be roused to action. How to reach the City, in its variety and in its unity, by a special Gospel appeal, is a problem of immense practical difficulty. The method referred to proceeds by a careful subdivision of the field. Districts of suitable size are selected, and in each of these a building, whether Church, theatre, or hall,

is appointed as the centre of evangelistic work. The danger attendant on the large mass meeting for the whole city, viz., swamping the movement by sensation lovers, is thus in great measure avoided. Further, the different groups of which the city is composed are approached in ways which seem appropriate to their distinctive characteristics. So far as is practicable, the Gospel is to be preached to every class, and to every individual, within the season during which the mission lasts. The city as such, both as a whole, and in its classes, and in its individual elements, is to be confronted with the Gospel, both as a gracious invitation and as a sovereign claim.

An enterprise so immense and so elaborate ought only to be undertaken when there is a clear call to make it, and when there has been the most conscientious preparation for it. Haste and heedlessness would mean humiliating defeat in the present, and would render evangelism in the city more difficult for years after. Certain of the required steps in preparation are obvious. (1) There must be unanimity among the evangelical Churches of the city. "Denominations" must learn to lay aside their differences. They must co-operate before, during, and after the campaign. They must be loyal to one another. None must have its own axe to grind on the wheel of evangelism. None must attempt to make denominational hay while the sun of revival shines. They must absolutely know nothing in this work save

Jesus Christ, and Him crucified; and they must be crucified with Him. (ii) They must be prepared to pay the price. The cost in money will be very great. The cost in time and effort will be incalculable. The cost in intercessary prayer, and wrestling with God, in self-examination and self-mortification, and in self-denial of every sort, will be beyond anything the Churches have ever known. The evil spirits that haunt the city go not out but by prayer and fasting. (iii) Every matter of business connected with the campaign must be cared for with minute accuracy. Nothing must be left to the hurry of the moment. A little reflection will shew that the mass of detail is enormous. Military enterprises have been wrecked for want of readiness in little things, though the generals were skilled and the soldiers brave. A great campaign of evangelism depends for its success on little things, and may in large measure be defeated, though evangelists be able and workers devoted. Especially must all financial arrangements be placed on a business footing. In particular, the payment of special agents must be clearly understood. The public will not object to the payment of salaries, even large ones, to evangelists, but it will be justly suspicious of secrecy in respect to them, and will denounce any money making by the evangelists in connection with their work. If profits are made, for instance, by the sale of hymn books or other literature, the public has a right to know how they are dis-

posed of. The committee in charge has everything to gain by frankness, and may lose disastrously by concealment. (iv) The conduct of the campaign requires an administrative head, and a strong executive. Much of the success that will follow this type of evangelism will depend on men whose voices may never be heard on a public platform, whose very names may scarcely be known, who, nevertheless, in their diligence and self-sacrifice, are sustaining a large part of the burden of the enterprise, and are doing work indispensable to its prosecution. To them are due the unity of plan, the balance and harmony of detail, the steadiness of progress, without which the movement must fail, and the campaign break up into a series of skirmishes, possibly brilliant, but wholly ineffective for the end in view. (v) The selection of agents is a matter of profound concern. Expert workers of very varied kinds will be wanted for prisons, for saloons, and for places more dreadful still, speakers specially gifted in open-air work, or for noon-hour meetings, men who are peculiarly fitted to speak to particular classes of working men, *e. g.*, railway men, women workers to reach those who can best be reached by a woman's voice and influence, singers and musicians who can be trusted to employ a consecrated gift in the service of the Gospel, as well as the preachers who are to occupy the selected stations throughout the city. The resources of all the Churches will need to be drawn upon to

their utmost; and help will, no doubt, need to be sought beyond their limits. In a great enterprise of this sort, what is wanted is genuine, God given, consecrated power, whether it be resident in ordained or unordained, lay or clerical, man or woman; and it must be sought for wherever it exists, and employed if it be available.

Such requirements as these present difficulties of no ordinary kind. They will baffle the unbelieving and the half-hearted. But immense though they be, they are not too great for God, and for those who trust Him. They are to be met in faith and unceasing prayer.

It can not be doubted that the call of an enterprise so mighty may come, under the guidance of the Lord and Master, to the Churches of a city. When the call does come, when it is obeyed in faith, and the work is carried through with wisdom and devotion, the result can not fail to be to the glory of God. It must be remembered, however, that in the case of the city, as of the individual, the real value of the work done consists, not in secondary phenomena, but in permanent moral effects, and these can be tested only in the process of time. Tabulation of results immediately after such a mission is sure to be misleading. The real issues can not be seen of men till after many days. What they are in God's sight must be left to His unerring judgment.

One thing, above all, is to be carefully borne in mind. An effort of this sort, even when splen-

didly conducted, and nobly rewarded, so far as men can judge, is not the whole of evangelism. There must have been faithful evangelism before it, else it can not be undertaken with any hope of success. There must be faithful evangelism after it, else it will pass away and leave no result, except a disappointing slackness in work, a deadly dullness of spiritual life, and a weak craving for a new religious excitement. The real "campaign" is far greater than the effort to which this title has been applied. Evangelism is to be co-extensive with the whole existence and activity of the Church. Into that steady and unremitting evangelism this special effort fits, as correlated with it, gathering up its prolonged activities and giving stimulus to its energies. Those who come from beyond the Churches engaged in this special effort do not take precedence of those who are doing in that city the daily work of evangelism. They are not more than the helpers of those who, in long unrecorded years, have borne the burden and heat of the day. Those whom such men come to help will greatly honor them. But they, on their part, if they be of the right spirit, will pay still greater honor to the unnoticed toilers who do the work of evangelists in lifelong fidelity, and will carefully avoid any word or deed which could make their task the harder. Evangelism never faileth. Special efforts may fail, and the recollection of them vanish away. But two things

remain; three things can not be forgotten: the exceeding need of sinful men; the exceeding love of God in Christ; the duty of the Church and of every Christian to preach the Gospel to every creature.

CHAPTER III

TRAINING FOR EVANGELISM

Evangelism is required of every Christian. It is a task so important and so difficult that training for it is indispensable. The congregation, as we have already seen, is a real training school for evangelism; and the pastor, among his manifold duties, can not neglect this, of training his people generally, and his special helpers in particular, for their evangelistic labors.

Obviously this work of the pastor might be supplemented by more systematic training, *e. g.*, in Sunday school work. The modern Church has seen the expediency of this and is giving more and more attention to it.

The task of evangelism, however, demands agents to whom it shall be a life-work, who shall give their whole time and strength to the Church as its representatives and instruments, and who shall be employed and supported by the Church. It is plain that such agents must receive training. A genuine experience of religion, and a sound moral character are of course absolutely indispensable. But these alone will not enable

a man or woman to do the work the Church requires. Special gifts are needed, and these must be discovered and developed in special training. Questions arise in this connection of so detailed and technical a nature that they require separate treatment, and can not be discussed in these pages. Certain aspects of the whole problem, however, may be at least mentioned here.

I. The classes of agents required. Among these, the first place belongs to the pastor. He is, as we have seen, the evangelist of his congregation. There is no more effective evangelism than that which he has the opportunity of doing in the various lines of his pastoral work. The minister is the Church's evangelist in chief; and for this, his principal work, he must receive adequate training. In the increasing complexity of modern life, specialism is required in every kind of work and evangelism can not escape this necessity. There is a work of evangelism among children which requires special gifts. There is a work of evangelism for young men which falls specially to the Young Men's Christian Association. There is a work of evangelism to be done through the media of the institutional features of a modern Church. In some cities societies for evangelization exist in alliance and co-operation with the Churches. Certain classes in modern civilization are so distinct that an evangelism suited to their particular type is needed, *e. g.*, soldiers, sailors, railway men, and different kinds of operatives.

Working men generally, as well as other groups or "crowds" in the community, may well be approached on certain distinctive lines.

There are also special forms of evangelistic work wanted in connection with classes whose need is definite and peculiar, *e. g.,* in slum districts or in prisons. There is also "rescue" work among the fallen. As there is thus a manifold evangelism, so many different kinds of evangelists are required. Many of the workers will be women. But woman's work is in itself a highly specialized form of service, and needs a training peculiar to itself.

The point to be insisted on is that all these activities are branches of evangelism, aspects of the function of the Christian Church; and therefore, that all the workers in these departments are agents of the Church, doing the Church's work, deserving the Church's recognition, and requiring the Church's help to train them for their respective tasks. The modern Church knows well its need of such workers, but it has scarcely yet learned to give them their due place in its organization, and to recognize them all as, in their different vocations, evangelists and ministers of Christ and His Church. And it has still to grapple with the question of their preparation for service.

II. Methods of training. These may be thus distinguished: 1. The training common to all evangelistic workers. Let it be remembered that

all the workers mentioned are to do the work of evangelists, and must be trained accordingly. It is admitted on all hands that a minister needs instruction in the Bible and in Christian doctrine. But it seems to be held that a Young Men's Christian Association secretary, for instance, does not need special training on these subjects. It is enough if he get a special training in secretarial work, and in general business methods. This is surely a great mistake; and is probably one reason why so many Young Men's Christian Association secretaries leave the work and give their services to Insurance Companies or other business concerns which are willing to pay high salaries for men of probity and capacity. The Young Men's Christian Association secretary who is not making his office the instrument of an earnest evangelism ought not to be in office at all. And if he is to serve as an evangelist, he ought to be trained as one. It is surely manifest that all kinds of evangelistic workers ought to receive training, as thorough as possible, in the following departments: (i) The Bible. A knowledge of it, that is both intellectual and spiritual, is obviously indispensable. Not a "tit bits" Bible, but the Bible as a whole, in its full scope, as the record of God's revelation of grace. (ii) Christian doctrine. A knowledge of the truths regarding God and man, which are implied in the Gospel, and an ability to state them clearly, both defensively and constructively, is not less necessary for those

whose main business is to be to preach the Gospel. (iii) Evangelism. Such topics as have been presented in these pages must form the subject of careful instruction to those who are to be evangelists. The teaching of the New Testament, the lessons of history, the conditions of modern society, must be well understood by all who are going to the world with the message of salvation. Such training ought not to be left to institutions separate from the Church, and uncontrolled by it. It ought to be provided by the Church as an element in a broad and comprehensive scheme of the education and preparation of all whom it seeks to have in its service.

2. The training required by specialists. Those who have highly specialized work to do must be specially trained for it. This is already recognized by the Young Men's Christian Association, which has training colleges for its secretaries. Other kinds of work require special knowledge, *e. g.*, of economic and sociological facts and laws. There is an obvious danger in this connection of over specialization. Therefore, the special training must be given in connection with that training which is necessary for workers of every class. It ought, accordingly, to have its place in the whole educational policy and machinery of the Church. Above all, it ought to be brought into definite relation with evangelism, and be exhibited as a means to the perfecting of evangelistic efficiency.

3. The training required by candidates for the ministry. These men are entering upon the highest and most exacting calling open to any human being. Their qualifications, intellectual, moral, and spiritual, must be of the very highest order. The utmost the Church can do for them in providing a broad culture, and competent scholarship, can not be too much for men who are to be exponents of the Christian faith to the modern world. The curriculum of a Divinity School is not sacrosanct. It must be subject to constant scrutiny. But nothing must be done to lower the educational standard of the ministry in the modern Church. The maintenance of a high standard of culture is not to be pressed in the interests of the so-called educated classes. Education is not now, and will be less and less, the perquisite of an elect few. The modern ministry is exercised in a community composed for the most part of educated people. The highest attainments, accordingly, in general culture, and in Biblical learning, are not too high for those who are to exercise their ministry in any class of modern society. At the same time all the education of the ministry must be governed by one principle, viz., that of functional efficiency. Nothing is permissible in any school to which the Church invites men to come for training which does not serve the ends of ministerial efficiency. Among all the functions of the ministry that which stands highest is evangelism. Therefore, training for evangel-

ism must rank first in the aims and purposes of the Divinity School.

At present "practical training" is usually treated as an addition to the proper work of the school, and holds a precarious place in the curriculum. A more grotesque perversion of what ought to be pre-eminent in a Church Training School could scarcely be imagined. There is no other end to be pursued in any part of the curriculum than that of equipping men for their great work of preaching Christ. The problem of the curriculum is a *mare magnum*, upon which the unwary love to embark their shallops, and from which the experienced shrink as knowing its perils. Without venturing from the shore we may indicate the main routes of travel.

(1) Studies required of all candidates for the ministry. Exegesis, Christian Doctrine, and Church History are indispensable for all who are set as witnesses to the Gospel. Studies in these departments must have a central place in the curriculum, must be carried on in the most thorough way, and must be permeated by an intensely "practical" spirit. They are meant to converge, and they must be made to converge, in the actual work of the classes, upon the great aim of the ministry—the proclamation of a full Gospel.

(2) Studies necessary for different branches of ministerial work. It would be easy to err by over division of the field, and superabundance of

options. Yet ministerial work does present broadly marked divisions, in any one of which a man might find his whole life work. It may be expected, therefore, that men might choose their special vocation very early in their course of study, or even before entering the seminary. Three such divisions may be mentioned by way of illustration:

(a) The work of the Home Field, particularly as it presents itself in the modern City. The subjects which emerge in this connection are many and complex, and require careful investigation. Not without hard reading and deep thinking can a man become an able Home Mission Minister. The seminary must provide him with the guidance he needs in his chosen field. (b) The Foreign Mission. This invites some of our very best men. It is for the sake of it that they come to the college at all. Yet as a rule they get little help toward their life work, except perhaps a few lectures on the history of missions. "Comparative religion" is regarded as a branch of Apologetic; but the student gets little opportunity of entering upon it; and the missionary interest is apt to be lost in the scientific.

In reality, Foreign Mission work is a great field of study. Great books exist, which, besides the special information they contain, form a splendid mental discipline, and indeed afford a very wide culture. Men who are to give their lives to the work ought to gain in the training

school abundant and carefully arranged help for their great vocation. (c) Educational work. It is not necessary, it would not be suitable, and in any case it is impossible to treat all the students of divinity as though they were to occupy professorial chairs, or to be specialists in some department of Biblical learning. But the Church does need scholars. The more she has in the ranks of the ordinary ministry the better. Men are wanted who shall keep themselves abreast of the literature of some chosen branch of study. They must be ready to give to the Church the results of their studies when occasion arises, such as the emergence of some great doctrinal problem in the light of some fresh advance of knowledge. From the ranks of such men the Church will naturally draw her Professors and Teachers. For students who have a real capacity for advanced work the curriculum must make ample provision. In this department, as in the others, the spirit of evangelism must prevail. The Church does not desire scholars who have forgotten the great function of the ministry; and to put men into Professors' chairs who are careless in regard to it would involve unspeakable calamity. The "practical" aim must be preserved in the highest scholarship and the most technical learning.

(3) Direct training in evangelism. The minister must share in the studies required for all evangelistic workers, pursuing them with greater

completeness. The New Testament, the History of the Church, and the Conditions of the Modern Church must all be studied from the point of view provided by the function of evangelism. He will need help specially in three directions:

(a) The presentation of the Gospel in sermon and address. How many sermons are essays, or disquisitions, or studies in criticism, or endeavours after new theology! And, sometimes, when the young minister attempts an "evangelistic address," or "simple Gospel sermon," the result is not even rose-water! How to convey the message of salvation with such fulness of statement and power of appeal as shall reach the hearts of men in all ranks of life—this surely is worthy of time and care even in the most crowded curriculum.

(b) The conduct of the various modes of evangelistic agency in the Church. Men must learn the business of evangelism by evangelizing. But there is a certain amount of help to be got from study of methods as they are delineated in books, and better still, as they may be witnessed in actual operation. The student of engineering often leaves the class room and proceeds to observe the conduct of some great piece of construction work. The man in training for evangelism, in like manner, must often pass from the class lecture to the institutional Church of the "down town" mission, and see the instruments of evangelism in actual operation.

(c) Personal work. The qualities necessary for this work can not be imparted by man, and skill in it can not be learned from any human instructor. Yet much may be done to give real help in this, the most important and most sacred part of evangelism. (i) The Bible may be considered from the point of view of its guidance of the soul Godward. (ii) Cases of conversion may be studied as they are found in the Scriptures and in biography. (iii) The varying phases of religious experience may be investigated not with any pretense at exhaustiveness, but for suggestion and illustration of the manifold need of man and the manifold grace of God. Such studies can best be carried on in classes of comparatively small size, and by the method of conference rather than of lecture. In any case they must be penetrated by an earnest spirit, and must be steeped in the atmosphere of prayer.

The problem of securing such a training for ministers and for all evangelistic workers, as has been thus sketched in outline, is one of immense difficulty. It deserves careful and prolonged study. The educational policy of the Church can not be settled by the hazard of a few speeches in the Assembly. The point insisted on here is that the Church must undertake with new intelligence and zeal its great work of evangelism, that it requires workers of trained skill, and that, therefore, it must provide for them the kind of education which will fit them for their life work. The

Church is called on to frame its policy, and to pay for giving it practical shape.

When this is done, however, it is still to be remembered that there is a preparation for evangelism which is not carried on at stated times and in separate institutions, but in the hearts of Christian men and women. When the members of the Church bind upon their consciences the duty of evangelism, when they consecrate themselves to its fulfilment in profound sympathy with the Redeemer of men, and when they are themselves living witnesses of the Gospel they preach; then, and only then, is the Church ready to be used by its Head and Lord in winning the world to Himself.

CONCLUSION

It has been contended throughout these pages that the Church's duty is evangelism, that the results are with God, and that the duty must be faithfully and joyously performed, whether or not the results be such as men can estimate. In closing, let us remind ourselves that the gains of evangelism are many and most precious. They are such as these:

(1) In the Church. (a) The deepening of spiritual life, as the issue of growing sympathy with God, and a fuller knowledge of the Saviour to whom testimony is borne. (b) A clearer perception of Christian truth, gained through faithful endeavor to present it in its direct application to human need, and leading to a doctrinal statement at once clear and definite. (c) Increase in the spirit of Christian unity. When "denominations" agree that their one errand to any community is evangelism, "denominationalism" will be regarded as a shameful sin, dishonoring God, and hindering His cause. Whether "denominationalism" can be extinguished so long as "denominations" exist is worth more than a little thought. In any case, there can be no question

as to the sinfulness of denominational rivalry, and none as to the power of earnest evangelism to abolish unchristian separation.

(2) In the world. (a) The disarming of criticism. The world has a perfect right to ask what the Church is "good for." The Church that is not "good for" evangelism is "good for nothing." Criticism, directed on the one hand to sterility and self-indulgence, and on the other to excitement and sensation mongering, is best met by steadfast witness to Christ. Evangelism demands absolute surrender of self, as well as entire sanity on the part of the preacher. A loving and wise evangelism is the Church's only perfect answer to hostile criticism. (b) The awakening of the moral conscience of the community. Christ is the conscience of the race. When He is preached, the world is convicted of sin, of righteousness, and of judgment. The best way of preaching to the times is to preach Christ. (c) A movement from the world Godward. This will certainly come from Him who is sovereign in providence and in grace. On what scale, or with what outward demonstration the Church may not be able to predict. Her prayer ascends to God for it. Her sacrifice of labor is devoted to it. Meantime, the joy of the Lord is her strength. In life, those who go on the Master's errand have His abiding presence. Afterwards, they shall see Him face to face, and serve Him day and night in His temple.

APPENDICES ON THE SIMULTANEOUS METHOD OF EVANGELISM.

Prepared by Rev. J. G. Shearer, D. D.

By a Simultaneous Mission is meant the holding of special services for the quickening of spiritual life and the winning of men, women, and children to Christ, in a number of centers in a large city, or places in a district, at the same time.

Such a mission can only be carried out successively when the utmost care is bestowed upon its operation. In the following sections, three aspects of such an enterprise are dealt with.

Section I

THE PREPARATION FOR A SIMULTANEOUS MISSION.

These suggestions recognize that no work can prosper or succeed without the efficacious blessing of God, and that God alone can give the increase.

God's Blessing Recognized as Essential

They also assume that God never withholds His blessing, that He always does and always will "give the increase" if the necessary conditions, humanly possible, are fulfilled. In other words, it is assumed that we should in all Christian effort pray as if all depended on God, and at the same time plan and work as if all depended upon our plans and effort. God works through wisely planned and energetically executed effort.

Duration of a Campaign

The Mission itself, as a rule, should last from two to four weeks, meetings being held daily in the same place, and if possible, in the one building, not changing from day to day.

The Preparation period should never be less than three months, rarely less than six, and in case of Campaigns in large Cities, or covering wide areas, a whole year is not too long. The Follow-Up Work should last about the same time as the Preparation.

Substantial Unanimity Essential

Substantial unanimity among the Pastors concerned is more important in the Simultaneous method than in any other. It is vital to success. Complete unanimity is rarely possible. Substantial unanimity is usu-

ally attainable where wisdom and grace have been present, and patience exercised in the conferences in Presbytery or other body before the Campaign is determined upon.

The Best Dates

These must depend on local conditions, weather, roads, seasons, etc. It is easily possible, however, to over-emphasize the importance of these considerations.

Thoroughness of preparation, unity of spirit, and humble dependence on God are greatly more important than external conditions.

Outside Helpers Essential

It is practically essential that each local Minister or Missionary should have the help of one of his brethren from near or far. In each centre where a Mission is to be conducted, there should be a Missioner from outside to conduct the Mission. One Missioner, not a series. One mediocre preacher for three weeks will be used for greater results than several superior preachers each for a portion of that time. The blessing depends infinitely more on the unity and earnestness in prayer and effort of the local people than on the ability of the Missioner. As a rule it is wiser to use regular Pastors as Missioners, borrowing them from their congregations for this purpose.

A few men of conspicuous ability in this kind of ministry are a source of strength, not only in the fields where they do the preaching, but throughout the district covered.

But it has been conclusively demonstrated

that men of almost no experience, if of right spirit and in right atitude to God, may prove Missioners of great power. As a rule, therefore, most of the helpers need not be brought from far.

It is almost essential also that a singer or director of song should be associated with each preacher. The Assembly's Board has a small staff of such men, guaranteeing their support, and looking to the fields where they minister to recoup the Board. It will sometimes happen that such can be found among local Choirs. Or the visiting Missioner may be able to bring with him his own Choir Leader or soloist. Such, of course, are of no use unless earnest Christians and imbued with the Evangelistic spirit.

General Financing

The Committee having charge of the whole Campaign should make a very careful estimate in advance of what the expenses will be, and devise plans for the getting of the money.

Excepting on weak Missionary territory, the local people can and should be required to bear all their own expenses. The larger places can assist the smaller. Only in exceptional cases, such as Mission fields, should the Central Board assist financially. In every such Campaign every field should be asked to give at the close of the Mission a thank-offering for the benefit of the Central Board, to assist in meeting its large expense for literature, secretarial help, hymn books, loss from guaranteeing the salaries of singers, etc.

Interdenominational Co-operation

There should be local co-operation wherever possible between denominations or Churches of similar faith. As to whether there should be united action by Central Boards of Sister Churches must be determined by these Boards in conference. In all cases they should work on a common understanding and avoid overlapping, conflict of dates, unbecoming rivalry, and the like.

Preparation of the Local Fields

Every field to be included in the Mission should be thoroughly organized for preparatory work. This may be done by the Pastor himself, or by some one from a Presbyterial or Synodical Committee, or the Central Board.

The Pastor

The Pastor himself has much work to do by way of preparation.

Apart from the preparation of his own heart, that he may be filled with the spirit of Jesus, which, of course, is vital, he should prepare his people—

(a) By preaching with care and earnestness on suitable themes, such as Sin, Redemption, the Love of God, Repentance, Faith, Regeneration, Sanctification, consistent Christian Living, Winning Others to Christ, Prayer, the Conditions of Spiritual Quickening, etc.

(b) By meeting with his elders, managers, Sabbath School teachers, and other workers,

either in separate or united conference, for prayer and consultation, with the Mission in view.

(c) By making the Mission a subject of earnest conversation and prayer, in all his pastoral work, for months in advance, and—

(d) In pulpit, conferences, and pastoral visitation, earnestly seeking to get his people to pray specially and regularly for the Divine blessing and guidance in the Mission, and to refuse imperatively to make engagements for social events, business or pleasure, for the period set apart for the Mission.

This clearing out of the way of all that might distract attention, and thus giving the King's Business a monopoly for this brief period, is of the very first consequence.

Then Committees should be appointed in each place, as follows: not less than one nor more than three months, as a rule, in advance of the Mission.

Executive Committee

There should be an Executive Committee—sisting of the Chairman of each other Committee and one or more other members from each co-operating Church.

The Chairman of the Executive should be a member, *ex-officio,* of all other Committees.

This Executive will have control of all local arrangements for the Mission, providing for the place of all meetings, and will see that all the Committees do their work in the best way possible, and that nothing is left undone that consecrated human foresight can plan and do in the interests of the Mission.

The Executive should hold stated meetings, and keep in closest touch with all preparatory arrangements, overlooking no detail.

Finance Committee

There should be a FINANCE Committee—consisting of a Chairman and one or more representatives from each co-operating Church. This is the simplest constitution for all such Committees.

Its work will be to gather and disburse all moneys. It should have the right to vote any plan involving expense, as it must be ready to pay all accounts when due, whether for advertising, printing, literature, entertainment, rent, etc.

It will provide for—

(a) Subscriptions, if necessary.

(b) Collections at all public meetings.

Experience teaches that this is wise, whether there is urgent need of the money for local expenses or not, for the sake of its reflex spiritual influence, and—

(c) For a thank-offering in the interests of the general work, in envelopes, on the closing nights of the Mission.

No greater mistake can be made than not to encourage regenerated or revived people to give frequently and generously. They want to do so. They always consider it a hardship if denied the privilege. This the Committee considers unquestionable, and of the greatest importance.

There should be an ADVERTISING Committee. In some places it may be wise to ask the Finance

Committee or the Executive to do the work of this Committee. But the work should be carefully done. The Committee may be composed in the same way as that on Finance. Its work will be to make the meetings known throughout the district to be reached—thoroughly known, and not merely known by a vital interest aroused. This may be done—

Advertising Committee

(a) By reporting the plans decided upon at each meeting, in the local press.

(b) By asking the active help of the Committees on Prayer, Canvassing, etc.

(c) By posters in public places, shop windows, etc., placed there not more than two weeks in advance, and—

(d) By pulpit, Sabbath School, and other announcements, regularly repeated as long in advance as possible.

There should be a Prayer Committee. This committee can do much to induce the Christian people to pray for the Ministers, office-bearers, and members of the Churches, for the Missioners and singers, and for the unconverted in the community.

Prayer Committee

If they learn the possibilities and blessing of intercessory prayer in this special effort, they are likely to continue to exercise the privilege and power after the campaign is over.

The Committee may organize Prayer Circles in different neighborhoods, or among particular classes of people, whose members will agree to

pray in private, for blessing on the Mission, or who will meet weekly for united prayer. The Committee should also arrange for home or cottage meetings for prayer, praise, and brief Bible Study. These meetings should be held for many weeks before the Mission. They give the opportunity for personal workers to call upon all residents in the neighborhood of the homes where the meetings are to be held, and to effectively advertise the Mission, as well as to do direct personal work in winning people to Christ.

In some places these Neighborhood Prayer Circles have all met at the same hour, and on the same day, and reports indicate that there was greatly increased interest because of this simultaneity applied not only to the whole Mission, but to these little prayer meetings. The fact that each person knows that all others are similarly engaged at the same hour, contributes to create that atmosphere of prayer in which it is easy to approach people on the King's Business, and to win them to His service.

There should be union prayer meetings also, for all the people of the co-operating Churches, in each place, for a few weeks before the Mission opens, and for several successive nights immediately preceding the opening of the Mission.

There should be a Committee on Music. This Committee will organize the Choirs of all the Churches into a Union Choir for the special meetings, and see that it practices in advance the Spe-

cial Hymns to be used in the Mission. It should arrange also for a service of praise at all the Union Prayer Meetings, inviting all the people to join, and perhaps as well, on Sunday nights, after regular service, for a few weeks preceding the Mission. It will arrange also for an Organist for all preparatory practices, as well as for the Mission meetings themselves, and for a Director of the Choir up till the actual opening of the Mission.

Music Committee

There must be a PERSONAL WORK AND CANVASSING Committee. The Chairman of this Committee should be carefully chosen, should be an earnest, tactful, Christian worker himself, and capable of inspiring and directing others in similar endeavor, and the members of this Committee should be drawn from all Organizations in the Churches cooperating, and be the best men and women available.

Personal Work and Canvassing Committee

Their work before the Mission opens will be canvassing in connection with neighborhood cottage prayer meetings, or in taking a Church census, and inviting to all meetings before or during the Mission.

When the Mission opens, they will have charge of the ushering, the distribution and collection of cards as called for, and doing personal work among those impressed by the meetings or waiting for Inquiry Room help.

A CHURCH CENSUS carefully taken, during the

Preparation for the Mission, will do much good, afford an excellent opportunity for advertising and personal work, and for gathering information that will be of the greatest value during the Mission and afterward.

The very general and serious difficulty of finding persons willing and able to do personal work may be overcome by each Pastor training a class of those who wish to know how.

Section II

THE CONDUCT OF A SIMULTANEOUS MISSION OF EVANGELISM

It is assumed that the Preparation has been thoroughly made and that Ministers, office-bearers, and people are in the spirit of prayer, organized for the work, free from all avoidable social and business engagements, ready to concentrate every effort and energy on winning men and women and children to Jesus. It is assumed, moreover, that the Missioners, both preachers and singers, who are to take charge of the Mission as helpers of the Pastors, are on the ground and ready to begin, and that they as well as the local Christians are devoted to the one great work of eagerly pressing "The King's Business."

General Suggestions Affecting the Whole Mission

This has already been partly discussed. Usually such a Mission should last about *three weeks*. Sometimes it may be wise to continue through another week. If the preparation work has been very thoroughly and effectively done, the Mission need not in many communities last for more than two weeks. Experienced men say they have known one week to result in little or nothing, and even two, but never where earnest, prayerful effort continued for three weeks. But much depends as to this on how much prayer and effort has been put into the Preparation.

Duration

Besides Presbyterial or other conferences held during the prolonged period of Preparation, it is important, often vital, to have a special conference just before the Mission begins, of all the Pastors, Missioners, Singers or Directors of Song, and if possible the Chairmen of the Committees on Executive, Finance, Advertising, Music, Prayer and Personal Work. This Conference may well last for a day. Much of it should be given to prayer, special prayer, prayer for definite objects, and especially for emptying of self and filling with the Spirit of God. If only each worker is possessed of the Spirit of Jesus, who came to seek and to save the lost, the whole community may be brought to Him.

Conference

Then every plan for the Mission should be

carefully agreed upon. No detail should be overlooked.

Some representative of the Assembly's Committee, or other experienced Missioner, should attend and direct this Conference.

Where possible, it is wise for these workers to meet again, say on a Saturday, during the Mission, to pray together, exchange experiences, compare notes, solve perplexing problems, and consider new plans, special meetings, etc.

It is of great value to have one Missioner, chosen because of his fitness for the work, to visit the various fields during the Mission, observe, suggest, help, cheer, report good news from other fields, etc. He should not be asked to preach.

Director

Some daily, or at least semi-weekly, medium of news should be sent to each field, containing all items of cheering news and requests for special prayer, gathered from all over the Mission. To make this possible, daily reports should be sent by the Pastor or Missioner from each field to the man who is to make up, get typed and mail the bulletin. The Director might do this, unless the fact of his moving daily makes this difficult. His daily itinerary would need to be known to all. Or some other person might do the reporting, a consecrated newspaper man, for instance. If the Mission covers a large area, it may be necessary to print the bulletin. In that case the expense might be partly borne

News Bulletin

by advertisements. The people of Fernie, B. C., during the campaign in their district, issued daily "The King's Business," paid most of it by advertisements, and felt that it was well worth while. At Thessalon, Ontario, during a similar season, a well edited paper, entitled "The Sky Pilot," proved most useful.

One great advantage in the Simultaneous Campaign is that it creates an atmosphere in the whole district, in which it is easy to win people to Christ. The Director and the bulletin contribute largely toward this end.

Suggestions for Each Individual Field

The Place of Meeting

Choose the best, the most suitable place, where the people are most likely to attend, regardless of other less important considerations. Usually it will be a Church. Sometimes it is better to choose a Hall, Rink, or Opera House, in a community where there are many non-Church-goers, or many prejudiced against the Church.

The same place should be used for all the meetings. It is rarely wise to change the place during the Mission.

It is of prime importance to have the place comfortable. It must be well heated, well lighted, and well ventilated. This should be insisted on at any cost of trouble or money. It seldom happens that souls are saved if the feet are aching with cold, or the knees cramped as often happens

in country school houses. One of our Missioners got permission from the trustees to change the seats, putting them further apart. Let nothing stand in the way of the comfort of the audience.

Day Meetings

It may not always be wise or possible to have regular meetings during the day in a Mission, but it usually is. These will be specially for the benefit of Christian people. Many such, who because of domestic duty cannot attend the evening meetings, will greatly appreciate an afternoon meeting. The aim at these meetings should be Bible instruction and spiritual quickening. They will also afford an opportunity for united prayer for the Missioners, the workers, and the unconverted.

In rural communities a general day meeting may not be feasible. In that case neighborhood meetings in the homes may be substituted, and the Pastoral visitation and personal work may then each day be given to the neighborhoods where the meetings for that day are to be held.

The Evening Meetings

The evening meetings will always be distinctively Evangelistic. Not all of them need aim at winning the unconverted to a decision for Christ. The opening ones may indeed often more wisely aim to awaken sleeping or indifferent or backslidden Christians, though this ought to be done in the period of Preparation preceding the Mission. But in any case every meeting will aim at definite and immediate results.

Ushers

The *ushers* can do much by cordially welcoming the people on arriving. If this is done lovingly in the name and spirit of Jesus, it will open many ears and hearts to receive the Gospel message.

The Song Service

The meeting will open with a *Song Service,* in connection with which the Scripture lesson will be read and prayer be offered, and announcements made, and the offering taken. The Singer or Director of Song will of course have charge of the singing.

The Minister and Missioner will take the other items.

Some new Hymns should be learned, Hymns that appeal and will be remembered and sung after the Mission is over. The Service of Song can be made a great power. The mind, heart and conscience will be stirred and prepared for the message of the evening. It seldom occurs that too much is made of the singing if capably directed and led. Solos, choruses, etc., are good and have their place, but the congregational singing is of greatest consequence.

A Junior Choir, organized, trained, and occupying seats in front of the adult choir, may add strength and variety to the Song Service.

The Sermon

The Sermon will deal with the great fundamental and practical truths. Sin, redemption, repentance, faith, regeneration, pardon, etc., will be treated, but all will centre about Christ and God's love in Him.

Every such sermon will close with an *appeal* to the heart, and through the heart to the will for immediate surrender to Christ, or to obedience to the truth proclaimed. It is in this appeal that most failures occur. The preacher must be living in the atmosphere of Heaven, filled with tender yearning for men, aglow with the love of God, if he is to bring his hearers to the crisis and win them then and there to decision. It is here that the reality of his faith and the genuineness of his own religion will be tested. Nothing but pure gold will stand that fire: He must know the truth. He must make it clear and simple. He is God's ambassador. Eternal destiny for many hangs on how he does his work. If God is speaking through him men will hear. It should be his aim to get a verdict for Jesus Christ and get it there and then.

Tests

Tests may be used. But they must be used with discrimination. Usually at the beginning of the Mission they should not be used at all, or only the simplest. Many are prejudiced against all tests—unreasonably so. But even prejudices should be respected in such delicate work where the whole course of life and the eternal destiny of souls are or may be determined. In a meeting where God is mightily moving men, they will accept any test. Unless God is manifestly present all tests will fail. But God-approved tests resulting in manifestly transformed lives will lead as of old to this—"Seeing the man

that was healed standing among them they could say nothing."

Cards such as the following have often proved most helpful:

"The Master is Come and Calleth for Thee"

I am a member of the Church elsewhere. It is my purpose to unite with the Church in this place.

Name.....

Address .....

Church preferred .....

"Choose You This Day Whom Ye Will Serve"

I accept Christ as my personal Saviour and hereby confess Him.

Name.....

Address .....

Church preferred .....

These should be distributed when called for, by the Personal Workers or Ushers to whom this work is delegated.

Every person present should be handed a card lest those singled out be embarrassed.

This should be done promptly, quickly, quietly.

Pencils should also be circulated. The Missioner will make his explanations with clearness and emphasis. Each is asked to sign the card that expresses his or her attitude or to return it unused.

When sufficient time is given, the workers will collect the cards and give them at once to the Chairman of the Committee. He will at the close of the meeting assort the signed cards according to denominational or church preference and at once, after making a copy of the names and addresses, and church preference, will distribute the cards to the Pastors of the Churches preferred.

Cards with no church preference indicated should be considered and distributed only at a meeting of all the Pastors with the Chairmen.

This work of the Ushers or Personal Workers is very important. Very definite instructions should be given them night after night until by drill they know exactly what to do and when and how.

After-meetings

Aftermeetings may be held when thought wise, for prayer, or singing, or instruction, or individual dealing with inquirers.

But great care should be taken

(a) *To begin on time* and

(b) *To close the public service in reasonable time.* There is more danger of making the meeting too long than too short. The service, either song or preaching, may be allowed to drag. Time

is lost. Harm is done. Send the people away hungry rather than sated, not to say bored.

Special Meetings

There are many kinds of Special meetings that may be used to advantage, though manifestly not all of them could be held in every Mission.

For Children

One of the most effective means of advertising a Mission is for the Missioners to visit the Public and High School while in session, have the children sing some familiar hymn or chorus, briefly address them and announce the meetings.

Then, in cities, towns or villages, meetings for Children may be held as often as thought wise at 4.15. The use of the Stereopticon, illustrating the Life of Christ and other Bible stories or incidents, may be most effective. Of course not every Missionary can have or use this method. The Children will appreciate an ordinary Gospel Song Service quite as much as adults. But make special effort to reach and win the Children for Christ.

For Women or for Men or for Parents

Meetings for special classes are always well attended, and afford an opportunity of pressing certain truths of special interest and concern to the special audience. Delicate subjects, such as purity, can be discussed, too, with the greater frankness in such meetings.

In places where there are many non-Church-goers, meetings on the *streets,* in the *parks,* or in large *shops* or *factories,* or for *business men* (at noon and not longer than thirty minutes) are of great value. *Hospitals, gaols,* and other institutions should be visited also. One of the most remarkable meetings the writer has seen was in the Provincial Prison at Nelson, B. C., conducted by Mr. John A. Thomson, the Evangelist to Workingmen. The fifty men present, or many of them, wore a sneer on their faces at first. This soon gave way to attentive interest, and then to the moist eye, and then to flowing tears, and half the number, at the testing time, boldly declared their desire to know and trust and serve Christ.

Open air, Shops, Hospitals, etc.

Personal Work or *One by One Soul Winning.* This is always in order, but not always equally easy. In a Simultaneous Mission an atmosphere of interest in the great verities and in the individual's relation to Christ is created, in which, in the words of Principal Gordon, of Queen's University, "It becomes the most natural and easy thing possible to approach almost anyone, anywhere and anytime, regarding his or her relation to the Saviour."

Personal Work Individual Effort

Hence it is that this personal work for Christ becomes of the very greatest importance in a Mission. The Pastors and Missioners should engage, and indeed lead in it. Christian parents, Sabbath School teachers, leaders among the Young People,

and all Christian workers should be induced to enlist in it.

If they begin such work in the white heat of the Mission, they are likely to continue it after the Mission is over. Organize for this work. Concentrate upon it. Is not this verily "The King's Business?"

Was it not this that the King Himself made His chief concern? Did He ever pass one by, however poor or sinful or hopeless?

Every man, woman, and child in the place should be made to feel that there is a real concern for his or her salvation.

Advertising and public addresses will not do this. Nothing will but the one by one method. The tender, loving, personal touch is essential to make all feel that soul-saving is the King's business and not just a pastime.

Special Days

In some Missions and in some places it is advantageous to arrange for Special Days. This can, of course, be done at any time, not only during a Mission.

Decision Day is regularly observed in many Sabbath Schools. Of course every day should be a Decision Day, and this would need to be made very clear. The chief advantage of having such a day is just that it affords a new and special opportunity of pressing the matter of personal salvation upon the undecided.

Good Cheer Day is made much of in some Missions, when special acts of kindness to the

poor, the sick, the shut in, the aged, and the like, are shown, such as personally giving flowers, food, clothing, and speaking a loving word to the afflicted ones, in the name of Christ. Such a day may often make a deep, general, and lasting impression upon a whole community.

Special Workers

Certain campaigns have demonstrated the possibilities of using what may be called Special Workers, by which is meant those who appeal to special classes often neglected or hard to reach.

Consecrated women, with hearts overflowing with love to the lost, can alone be God's instruments for winning their fallen sisters. Their need has been keenly felt in different campaigns. One Missioner, as a result of his work and observation among the railroaders in the Mountains, feels strongly that a great work could be done by a man of actual experience of railroading, among railway men.

Perhaps in time we shall discover Special Workers of all classes in sufficient numbers.

Meantime, may we not all "Pray the Lord of the harvest that He will send forth labourers into His harvest," such labourers as He needs who knows best?

Every Missioner should, during his Mission, emphasize the importance of Bible Study, family worship, loyalty to minister and Church, systematic and proportionate giving, moral and social reform, such as Lord's Day, preservation and ob-

servance, temperance, suppression of vice, social service, and the like. Of course this should be done incidentally only in the Mission. These things will be specifically dealt with in the Follow-Up work immediately after the Mission.

Section III

THE FOLLOW-UP WORK IN A SIMULTANEOUS CAMPAIGN OF EVANGELISM

Follow up Work Vital

The Preparation may well be held to be more important than the Mission. The Follow-Up work is the most important of all.

In the Evangelism of the past there has frequently been very inadequate preparation, with the result that the Mission was either a comparative failure or largely spent in preparation, the Christian communities being about ready to begin when the Mission ended. And while the preparation was inadequate there was little or no Follow-Up work at all. The Evangelist may have urged that there should be. The local ministers rarely felt the need or importance of it, and, of course, still less their people.

The Cause of Failure

Not infrequently the Evangelists were expected by miraculous means to bring into the Churches the unconverted in the community and lift the entire Church life to a new level. If they failed they alone were held responsible.

It is now recognized that there is no royal road to newer and higher spiritual life, no patent process for winning souls. The road is toilsome. The process is laborious. If the Preparation is well and thoroughly done: if the united Christian forces enter upon the Mission itself, humbly, earnestly, enthusiastically, depending on God's enabling grace, the Church life and the unsaved a sacred burden on their hearts, God will give His blessing, men and women will be unable to resist, they will yield themselves to Divine grace, accept and confess Christ as Saviour and Lord, and be ready to begin serving Him, or to begin anew.

Then it is that the Church is ready to begin the work, not to discontinue. The end is not to lead people to a decision for Christ. That is only the beginning. The end is to lead them into the service of God, to train them for it, to keep them at it, to make them strong, vigorous Christians, and to unite them in a well trained army to fight the King's battles and do His work of saving and serving the lost world of humanity. Souls are saved, not to die, but to live, not for eternity, but for time, not to get into Heaven at death, but to introduce Heaven into life here and now.

The Work Should Begin When the Mission Ends

The campaign is therefore just ready to begin when the Mission ends.

The leaders should understand this. The young converts are not likely to. They are but

babes. They need food, air, exercise, that they may grow in the grace and knowledge and service of Christ. Missions of Evangelism are often criticized because they are followed by reaction. And there is danger of reaction. There have been many meetings, attractive singing, interesting preaching, much enthusiasm, a crisis to many and a new start in life, and suddenly the meetings cease, the enthusiasm wanes, and each must face life's daily round with its burdens, trials, temptations. The Devil is busy, the world is cold and hard, even cruel too often. Unless the utmost care is taken these young souls will suffer, waver, fall, and the last state may be worse than the first. But reaction need not follow if the Follow-Up work is well and wisely done. It is in this that Pastors and Church Leaders will be tested. It is not Evangelism that is on trial, but they. Here, as ever, there must be careful and wise planning of the work, and thorough and faithful working of the plan.

How to Avoid Reaction

Suggestions for Follow-Up Work

It is hoped the following suggestions may be helpful. Some may be more valuable in one place, and less in another. All are believed to be worthy of careful consideration at least.

Those who have been influenced during the Mission and have taken some forward step, such as signing a decision or confession card, or have

otherwise shown a desire to begin or to resume the Christian life, *should be at once visited by the Pastor or his helpers, or both,* cordially welcomed, encouraged, and warned of coming temptation. This should be done without fail and without delay. Nothing can excuse delay or neglect in this vital matter. There is joy in Heaven over every penitent. There should be joy and tender solicitude on the part of the Pastor, Elders, and other Christian workers. It was the anxious, loving interest on the part of Missioners or workers that led to decision. The young soul needs it afterwards and will look for it in the Church. It is criminal to neglect these little ones—it may cause them to stumble. He who is guilty of such neglect incurs an awful responsibility. "It were better for him that a millstone were hanged upon his neck and he cast into the sea."

The Necessity of Nurture

Where the number is large, or, indeed, whether large or small, there should be system in the work. The Pastor cannot do it all, but he should assure himself that it is done at all costs. A plan that has stood the test of experience *is to arrange the young Christians in groups,* say of five or ten, *each group under the care of a trusted leader,* who will be expected to keep in close touch with each member of his or her group, studying, welcoming, cheering, warning, stimulating, and leading in Christian service. This will prove a blessing to the leader as well

The Group System

as to those he shepherds. These leaders should, of course, be required to report regularly, and, if possible, weekly, to the Pastor, and preferably in a meeting of the leaders. This will materially help to deepen his or her sense of responsibility, and is vital to the success of the method. This plan should continue in organized operation for at least three months from the close of the Mission.

Providing a Social Atmosphere

An early opportunity should be given the new converts to become acquainted with their fellow Christians, and to make new friends. *A social gathering,* or a number of such, may be best for this. These should be informal, cordial, happy, but not frivolous. Many young converts must and ought to have done largely with former friends, so far as companionship is concerned. New friends must be found. They will look for these in the Church. They should not look in vain.

If they have been previously quite outside the Church, they may be sensitive about inattention and lack of cordiality. They should not need coddling. But they have a right to expect genuine brotherhood which includes sociability.

Can anyone imagine Jesus being indifferent, not to say cold, toward these "little ones?" Besides, the sociability of true brotherhood is a Christian grace, and there is such a thing as "the expulsive power of a new friendship." They need the help true Christian friendship can give.

"Inasmuch as ye did it unto one of the least of these, My brethren, ye did it unto Me." Not only greet them kindly, but get into close touch with them and be helpful in all things, both material and spiritual. Be brothers and sisters in deed and in truth.

The Covenant of Service League

The King's Business Covenant of Service method will fit in with the group plan just suggested. The Assembly's Committee supplies a card for this purpose, which reads as follows:

The King's Business Covenant of Service

I hereby profess my willingness to assist my pastor to the extent of my ability in every lawful endeavor to gather in the fruits of this present series of meetings. I further pledge myself to allow no day to pass during this period without an attempt at some positive act of service for others, and hereby pledge myself for three months.

Name.....

Address.....

Church .....

These cards should be distributed at the close of the Mission and all young Christians, as well as Church members in general, invited to join in this special covenant of service. Those entering into this covenant will, led by the pastor, under-

take whatever work or sorts of work may seem most needed or advisable. But it should be taken for granted that they will give themselves to the strengthening of the Church's life and work, wherever the need is greatest. They should be led to feel, from the beginning, that they have been saved to serve God in blessing men here, now and always, not merely to get into Heaven. Again, they should be led to give themselves to service in the Church which gave them spiritual birth, and along the usual lines of Church work, such as the Mid-week Service, the regular Sunday services, the Sunday School, the Bible Study Classes, the Brotherhood, the Young People's Society, the Missionary Societies, etc., all of which should be materially and permanently improved as a result of the campaign. Otherwise it has been a comparative failure, and somebody has come far short of his duty.

The *Mid-week Service* should be made the rallying centre of this special covenant. All who take it should be expected, encouraged and persuaded to attend regularly, to take part in testimony, prayer, report or otherwise. It may be wise to ask the group leaders to report progress weekly, the pastor encouraging, guiding, and advising each, and leading all to pray for each.

The Mid-week Service

Every young Christian must *study the Bible* in private and in class, regularly, intelligently,

diligently. He must be led and trained to do so. Every one should, therefore, enter at once some class for Bible study. This should be insisted on, good-naturedly but irresistibly. The Pastor should press it. The group leaders should press it. They should be graciously compelled to come in. Enroll every one of them in the Pocket Testament League.

Bible Study

Parents should be similarly urged and led to set up the *family altar*. There is great need for this. The opportunity is golden. Hearts are plastic. They can be moulded at will by a wise potter under God. Enroll heads of family in the Family Altar League.

The Family Altar

Then again, this is a good time to organize the men into a *Brotherhood,* with its class of Bible study and its various lines of social, fraternal, literary, athletic, missionary, moral reform, and other service.

Form a Brotherhood

In some congregations the *Christian Endeavor Society,* or *Westminster Guild,* may be considered of greater service or suitability.

The duty and privilege of *systematic and proportionate giving* should be discussed, pressed, and organized for, and the claims of Missions at home and abroad presented as an essential line of Christian life and service.

Stewardship of Money and World-wide Missions

The *cleansing of the community's life* should not be overlooked. Give the warm-hearted young

Christians something worth while to do. Are there barrooms? Close them. Is there open social vice? Root it out, rescuing the victims of the white slave traffic. Is the Lord's Day flagrantly violated? Take up the battle for liberty to rest for every man. Does social or industrial injustice oppress and burden the working people or any section of them? Extend to them the hand of help and sympathy.

Moral and Social Reform

Above all things, see that every covenanted Christian undertakes to *win others to Christ.* During the three months of special Follow-Up work many of those who did not surrender to Christ during the Mission can be won *by loving, personal effort.* Many may feel that they do not know how. They should receive specific, practical instruction.

Personal Work for Christ

Evangelistic work has often been severely criticised because the converts did not prove steadfast. Of scores or even hundreds, few are to found in Church life and service a year after the Mission ends.

Steadfastness, How Secured

This may and sometimes is to be charged to the superficiality of the work of the Missioner. He may sometimes be better at reporting numbers than at really winning men to Christ. He may by frantic appeals to emotion lead many to stand up or sign a card who do not realize what the Christian life is.

But more frequently this deplorable state of things is chargeable to the local Pastors and

Church leaders. They found the work lagging. They brought in Missioners to "boost" it. They lay back and waited to see the trick done. There was no soul-burdening concern. There was no personal heart-searching. There was no turning to God in confession and prayer and consecration. There was no painstaking preparation beforehand, nor laborious personal work during the Mission, nor serious solicitude following.

No wonder converts scattered or faltered or failed!

Experience of Two Pastors

In a Minister's meeting in Boston some years ago testimonies were given as to the result of the movement. One said he had been given 104 cards, and only four proved genuine converts. Another said he had received exactly the same number of cards, 104, and only four had not proven faithful. The difference in this case undoubtedly lay in the respective Ministers and the Follow-Up work. The second minister gave up his vacation to shepherding the lambs. Each man got out of the campaign in proportion to what he put into it, and got what he deserved and all he deserved. "Inasmuch as ye did it unto one of these least ye did it unto Me," therefore "inherit the kingdom."

Institutes

Another plan that sometimes works well is the holding of Institutes of two or three days' duration in each field just after the Mission closes.

There should be two or three speakers to have charge. The object should be fivefold:

(1) Personal Religion Service.
(2) Family Religion.
(3) Service in the Congregational Life.
(4) The Stewardship of Money and World-Wide Missions.
(5) Moral and Social Reform.

By such Institutes or Conferences, the field of Christian Service can be presented vividly before the eyes of those who profess themselves servants of Christ, and paths of Christian activity may be opened to those who realize the obligation resting upon them.

COUNSELS TO A YOUNG MISSIONER

By T. B. Kilpatrick.

COUNSELS TO A YOUNG MISSIONER

Knox College, Toronto.

Dear Friend:

I hear that you are about to take part, as a Missioner, in a campaign of Evangelism. I have no doubt that you feel your position to be one of peculiar solemnity, and also of very grave difficulty. You are, I suppose, comparatively inexperienced in this kind of work; and I am sure that even the most experienced men feel, on the verge of such a labor, their own deficiencies and inabilities. You will not imagine that in offering you any counsels I am doing so from some supposed platform of superiority. No one could be more persuaded of his weakness as an Evangelist than I am; and yet, perhaps, counsels from one who feels the strain of such work, and has no position as a successful Evangelist, may come near to your own sense of need. Do not, in any case, I beg you, take offence at any plainness of speech I may use. I desire only to be helpful.

Let me speak first of the

Personal Preparation,

which, I am sure, you yourself feel to be absolutely necessary as you go forward to your task.

I think we may distinguish three elements, or stages, in this personal preparation:

(1) *Self-Examination.* Take time for this. On no account, omit it. Let not the rush of business deprive you of a season of prayer and meditation, when you will be alone with God and your own soul. This is imperative. Set your sins before your own face. Falter not as you apply the knife. Cut deep. The wounds will be salutary. Recall your sins as a man; your offences against the known will of God; the outward acts that have been conspicuous in the eyes of men; the secret faults, which are even more deadly and polluting. Think of your sins as a Christian; your want of love to Christ, your reluctance to deny yourself, your restraint of prayer, your prevailing unbelief. Track out, name, and denounce your sins as a minister; your faults of tone and temper, conceit, censoriousness, self-will, selfishness, envy, ill-will; your failure in duty, through culpable ignorance, prideful mistake, or sheer sloth, or cowardice. Bring back in memory the instances in which you have not redeemed the opportunity, and have not taken the occasion offered you. Remember your poor sermons, some of the poorest of which were those you yourself were proudest of when you delivered them. Witness against yourself for your lack of love to God, zeal for His glory, and compassion for those for whom our Lord gave His life. All these sins, and a thousand others that defy enumera-

tion, confess to God, acknowledging their guilt, abhorring them for their shamefulness, turning from them, and from yourself, with grief and in deep humility. Deal with God concerning them on the basis of complete honesty of purpose, and a sincere intention that, if He will forgive you and aid you, you will be done with them, and will cleave to Him and follow after holiness.

(2) *Covenanting With God.* I know that, long before you are through with the business of self-examination, you will be ready, not merely to decline the invitation to be a Missioner, but to shrink back from the ministry itself, and even to doubt your standing in Christ. In such a state, there are two evils to be avoided: a legal despair, and a trivial and ill-grounded peace. The remedy lies in renewing your covenant with God. Set before your mind the whole salvation wrought for sinners, like yourself—as Bunyan would say, "Jerusalem sinners"—sinners against light, and love, and honor. Think of its motive, the everlasting, unmerited love of God. Begin again to count its cost to God, the mission of His Son, involving pain, and the contradiction of sinners, the Cross, and the Grave. Consider its perfect accomplishment, through the faithfulness of Jesus to His redemptive work. Satisfy yourself of its absolute security in His exaltation to the right hand of God. Feel your way, through Scripture, and by the witness of believers, into the scope of this Divine Salvation, how it matches

your deepest need, is competent to make you more than a conqueror, and is, to those who receive it, an everlasting possession.

You are to preach the Gospel to others. Now preach it to yourself first. Then, in an act of faith, repeating, in new self-knowledge, what you did long ago, accept the salvation offered you.

Honor God by testifying to Him that His judgment upon your sin is just. Glorify Him by reckoning that His provision for redemption is complete. Take the Gift of His Son. Angels are wondering at the offer. Take Christ as your own, your Saviour, your Lord, your Friend, your All-in-all. Give yourself to Him, in new surrender, simply, sincerely, and for ever. I know you are a great sinner. But I know He is a great Saviour. If He gets you, He will keep you, bless you, use you. I cannot follow you into that sacred hour, when, like Peter on the first Easter morn, you meet the Lord you have grieved. But I think I hear Him say to you, as He did to Peter after the feast by the lake, "Lovest thou Me? Feed My sheep."

Heart-broken, heart-healed, sin-stained, blood-washed, you will go to your Mission, to preach as you never preached before.

(3) *Consecration and Dedication.* Standing at the Cross, and looking toward your work, you will be constrained to certain acts of soul. You will feel, with new force, how hateful sin is, and how utterly it spoils Christian service, and you

will resolve to mortify it in your members. Be as concrete and definite as Paul is; name the things; and begin at once to do them to death. You will feel, as never before, how beautiful Jesus is, and you will understand that efficiency in service depends on Christ-likeness of character. Here, also, I would have you be definite. Don't lose yourself in vague aspirations. Set yourself to follow after holiness; and give time and thought to it. As the date of the Mission draws near, you will realize, with new alarm, your helplessness. Forsake utterly all conceit in your own gifts. Abandon all reliance upon your native abilities, or your acquired skill. Discount all flatteries you have received as to your preaching. Be sure that your greatest talent, without the Spirit of God, will be useless. But be certified that, however humble your powers, if they be dedicated, with a perfect heart, to God, He will work through them by the unseen energy of His own free and omnipotent Spirit. Look back and see, from your own short experience, that it is so. He has done great things for you, and through you, but it was when you were small in your own eyes.

The promise of the Father never fails. He will give the Holy Spirit to them that ask Him (Luke, 11:13).

Glorify Jesus, and the Spirit will be given (John, 7:39).

I beg you not to imagine that I am seeking

to stereotype your preparation. But I am sincerely concerned that you should understand that some such personal preparation is indispensable; and I am earnest in desiring that, through such a season of waiting upon God, you should yourself first receive the fulness of blessing. Only through such personal enrichment will you be able to dispense to others the "unsearchable riches of Christ."

Your thoughts, however, are also, very properly, much occupied with the kind of

Evangelistic Preaching

which is likely to be effective in your field of labor. I trust that you make the proclamation of the Christian Gospel your main object in all your preaching. As pastor and teacher you must treat a great variety of subjects in the pulpit, and exhibit Christianity in its manifold applications. But I cannot conceive of your handling any subject in the pulpit without making a way through your discourse by which your hearers may come to Christ. Thus all your sermons will, in any sense, be evangelistic; and in some of them the appeal will be more powerful because it is indirect, and comes with the aspect of surprise.

At the same time, I am sure that you have from time to time preached sermons in which you concentrated all your endeavor on one object, viz.: to set forth Christ and His Salvation clearly and definitely. You set aside all other

themes and interests; you confronted men, so to speak, with Christ in His all-sufficiency. You stated His claims in their breadth and their exactingness. You unfolded the treasures of His love, and pity, and power. You pled with men. You strove to bring them to the point of a believing surrender of themselves to Christ.

Now, that is the kind of sermon which is required in this Mission, in which you are to have a part. Such preaching can never be slight, shallow, trivial; sinking to parrot-like repetition, or, lower still, to a condition of drivelling anecdotage! The sermon, which is to do the work of Evangelism, deals with the whole man, and with the greatest of his powers. It appeals to the Reason, for Christ is the Logos of God, the incarnate truth. It deals with Conscience, for it opens the profoundest problems of right and wrong, and penetrates to the ultimate relations of God and man. It illumines the Imagination, and seeks so to envisage the Divine realities that men shall see them. It touches the Emotions, for it is not content till men react upon the message with passion and conviction, and have their souls' depths answer to the deeps of mercy. Above all, Evangelistic Preaching aims dead at the Will. What it seeks is a Verdict, a judgment of value passed upon the Gospel, a decision absolutely, utterly, and conclusively, in its favor, an act of the man, in which he passes from his sin to allegiance to Christ. Such preaching demands the best you

can put into it. I won't insult you by imputing to you the criminal folly of supposing that an "evangelistic address" can be easily prepared, compounded of the smallest modicum of ideas, and the largest amount of feeling, worked up *ad hoc!* Evangelism of this sort has made the very name offensive to honest and serious people. Put far from you all such false conceptions. When you sit down to prepare an Evangelistic Sermon, do as much work upon it as if you were getting ready a "Royal George"—in Scotland we called it a "Galloping Tam"—and were preaching for a call. Oh, the shame of it, that ministers should do better work for themselves than for their Master! I am persuaded better things of you. Choose your text carefully, for the distinctness with which it utters the Word of God. Bring to bear upon it your utmost exegetical skill, to discern its precise significance. Gather about it the widest reading that is possible. Set it in the light of your highest wisdom. Verify it in your experience and your observation. Enlighten it with such illustrations "as may convey the truths into the hearer's heart with spiritual delight"—a phrase from the Directory. In writing it, use the best English style at your command, without slovenliness and slipshod phrases, as well as without the turgidity of would-be eloquence, or the smartness of modern journalese. Let your yea be yea, and your nay, nay. Pray, before you open your Bible to look for a text. Pray without ceas-

ing, during all your study. Let your whole being be open to the inspiration of God. All this will take time; and you *must find the time.* Nothing can compete with this in importance. Let not Mr. Fritterday waste your precious morning hours. Bid Mrs. Busybody begone! Shun the drug store, and the corner grocery. Linger not in the tennis court or the curling rink. Stir not one foot to a tea party. Cut out every engagement that is not imperative duty. If there are chores, get up an hour earlier to do them. Let this sermon have your best physical, mental, and spiritual energy. Invest in it all you have of time and strength. I tell you, you will never regret it. Rich will be your dividends, and many will share therein.

You will, undoubtedly, be much occupied with selection of topics for the twelve or fifteen addresses which you will have to deliver. This is, certainly, a very important matter, as well as one of serious difficulty.

It is, also, one upon which none but the preacher himself can decide. The most experienced advice may not fit his individual case. Three things, however, occur to me to say. (1) Would it not be well that the topics you choose should form a series, and follow an order of thought? I incline to think you should try to present in your set of discourses all the leading aspects of salvation. In any case do not be content with a fragmentary or incomplete statement

of the Gospel. Make sure that before your task is ended your hearers shall have had the essentials of the Christian life honestly and frankly put before them. Make your series so comprehensive that no one shall be able to complain that he only got a partial view of Christianity, and was induced to become a Christian under a misapprehension. You are not asked to give a set of lectures on Christian doctrine; but you are required to declare, with fullness, what it is to be a Christian. What precisely the sequence shall be is not so important as, perhaps, you might consider. It would, I think, be mechanical to begin with so many sermons on Conviction and Repentance, then to have so many on Atonement and Justification, and to conclude with so many on Faith and the Holy Spirit. But it is, I think, of great importance that you should preserve the balance and harmony of New Testament Evangelism, and should place the emphasis where the New Testament Evangelists placed it.

Your sermons must not be *all* conviction and terror, nor *all* gentleness and tenderness. The Magnitude of the Gospel, in its wisdom and power, its cost and scope, the Glory of the Redeemer, His life on earth, His character, His Cross and Passion, His Exaltation and Supremacy; the Claim of Christ upon the Conscience; His Invitation to Sinners; His Welcome to the worst; His Sufficiency for every need; the Hardness of Christianity; the Shame and Peril of Sin; the Immi-

nence of Judgment; the Necessity of Conversion, or the New Birth; the Invitation of Jesus; the Mortification of Sin; Abiding in Christ; the Promise of the Spirit; the Hope of Glory;—these are simply facets of the jewel. See that the light shine through your preaching clearly and steadily. (2) I would have you present Christianity as it has appealed to you, and as you have assimilated it in your experience. I do not mean that the Gospel is not one and the same for all men, or that it can be lowered to your experience of it. Yet I do believe that every man has *his* Gospel, that is, his own point of view, to which he has been led by the discipline of life, and his own conception of Christianity generated and warranted by the peculiarities of his own need. Wear no borrowed armour, not, at least, till you have proved it. Don't be a copyist. Let the note of individuality appear in all your work. Go back over your ministry. Recall the sermons which you preached most earnestly to yourself, or which you have real evidence of having been useful in various phases of human need. Study them afresh. Re-write them. Supply them with fresh matter, and new illustrations. Follow them into new applications and appeals. Group them so that they shall follow an order of thought. If you see gaps in the series, or omitted aspects of the Gospel, prepare sermons to supply the deficiencies. Let there be an accumulation of meaning, a progression of experience, throughout the series. As

a rule, it will be well to adhere to the order you have determined on, though it is better, I think, not to announce it in print or otherwise. You must be ready to follow any evident leading of God during the mission. But I would be very slow to change the order, to comply with requests for some special topic. Cranks abound everywhere. (3) Seek to have variety, as well as unity. The Bible is endlessly fertile; and it is forbidden to the Evangelist to be dull, prosaic, or monotonous. (a) Don't be afraid of doctrine. Take a passage from Paul or John, and let the people see how rich in thought the Scriptures are. (b) You will not fail to use incidents in the life of our Lord, or stories from the Acts. They are incarnated truths. (c) Take some of the great moral and spiritual principles, which are embodied in weighty sentences, or aphoristic sayings, such as abound in the teachings of Jesus, and make plain and piercing application of it. (d) You will find that character studies lend themselves with amazing suitability to evangelism. Think of the cases of decision you may find in the Bible, or the instances of conversion. (e) The doctrine of sin can often be taught best from concrete examples. The lives of the Saints of God in their lapses and recoveries, as well as the fate of those who are outside the Kingdom, proclaim the guilt and penalty of sin with a power that the lapse of centuries never diminishes. (f) Old Testament narratives sometimes lend themselves to purposes of

Gospel preaching. But beware of fanciful interpretations and senseless spiritualizing. (g) Don't be afraid of "hackneyed" texts. The old familiar text, preached with your new verification of it, will come home even to your oldest hearers with freshness and power. Be it far from you to display your smartness in the choice of some eccentric phrase, wrested from its contents, and made a peg, on which to hang your own ideas. You are a messenger of the King, not a leader-writer for an evening newspaper.

You will naturally be on the outlook for helps in preparing your addresses. The foundation of your work must be a scholarly study of the Bible itself. Use all the apparatus you happen to possess, or have access to. The Expositors' Greek Testament will keep you in the lines of sober and accurate exegesis; and you can consult the great masters, Lightfoot, Westcott, Godet, and others, as you have opportunity. And, I hope, you are not so young as to despise older writers like Matthew Henry. The Expositors' Bible contains a mingled freight, but you will find in it some fine and helpful volumes, especially those of Dods, and MacLaren, and G. A. Smith, and Rainy.

I would have you study the great masters of evangelistic preaching. You will be surprised to find a great deal of direct evangelism in writers not usually regarded as evangelistic, or even evangelical.

The burning earnestness of F. W. Robertson,

the lofty idealism and broad humanity of Phillips Brooks, the massiveness and amplitude of Horace Bushnell, have each something of the Evangel, which you cannot afford to neglect. My own "stand-by's" of early days, and my help and delight still, are Spurgeon, MacLaren, Dale, Parker, Moody. Don't be afraid of the Puritans. Owen, on the 130th Psalm, is magnificent Evangelism. I owe inspiration to Richard Baxter, whose "Saints' Everlasting Rest" set me on the first directly evangelistic sermon I ever preached.

But whatever books you consult, use them, without abusing them. Never make your sermons mosaics of quotations, chiefly unacknowledged.

Your sermons must be your own, in idea, and plan, and application. In the highest sense, they must be yours as words from God, which He gives you to speak. In delivering them, seek above all things for simplicity and directness. Cultivate brevity. Don't tear an emotion to tatters. Seek for heat, rather than flame. Often you will use the frontal attack, and press the charge home, till you reach the citadel, *i. e.*, the Will. Sometimes you will reach your goal best by concealing your direction, and enveloping your hearer by such plain common sense, such indubitable fact, such demonstrable truth, that, almost before he knows, he has been captured, and must needs surrender. Always, even in your coolest statements, you must be in earnest; and the people

must see that you are. Even when making the freest offer, you must preserve the ethical note; and, when pressing hardest for conviction, you must preach as yourself a sinner, with a fellow-sinner's understanding and sympathy. When you reach the culminating moments of your appeal, try to keep, as it were, out of sight, so that the people may see "no man save Jesus only." Let it be your aim to lead the people into the presence of the King.

Then leave them there, not without prayer, but with the least possible interference of human speech.

Finally remember that in the sermon God is speaking; and, when He speaks, He acts. The Gospel is His power, not yours. Speak, therefore, with deep humility as far as you are concerned; but with unfaltering authority and unswerving faithfulness, as far as your Message is concerned. And when you are done, leave the whole matter with God. Scarcely give the sermon another thought. Don't listen to praise, and don't be much moved by criticism. Turn to other duties; and set your face toward the next opportunity, committing yourself to your Master, accepting His rebukes, seeking His guidance, and resting in His love.

The duty to which, besides preaching, you must devote yourself is

Personal Work

It is not enough for the Missioner to come down to the hall, fire off his address, and then retreat into the fastness of the manse. His task is to win souls, and such work must always be intensely individual.

Perhaps God may so deal with the people that they will come seeking you. Then, of course, there need be no delay in setting before them their individual relation to God. They will, probably, speak freely, and you will find out, without trouble, what their difficulties are.

Often, however, you will need to seek for the souls you desire to win. From the very beginning, be on the outlook for them. As the Mission goes on, you will learn from their faces who they are with whom the Spirit of God is working. Try, even before they leave the place of meeting, to get into some personal relation with them. If possible, let not the night pass without an interview. In any case, don't let them slip through your fingers. The minister of the parish will, no doubt, have a number in mind whom he desires to have brought over the line during the Mission. He or his workers will make opportunities for you.

And now, my dear fellow, you are, indeed, in the thick of it! If preaching is hard, this is harder still, and calls for the exercise of all your consecrated powers, and flings you back in pro-

found sense of need upon the help of God. I know you will shrink. If, as I imagine, you are of a reserved temperament, this work will be very trying.

In places where there is a "tough" element, and you find it necessary to do street work, getting into talk with men anywhere, even under most unfavorable circumstances, it will take all you have of courage and faith. This work costs; but it pays. And, anyway, it is the Missioner's bounden duty. In approaching this work, you will need to remember the sacredness and mystery of the human soul. This is not dissecting work, as though you could lay bare the secret composition of a character. This is not carpenter work, as though you could put together the fabric of a soul. This is personal work, and, in the highest sense, it is done only by the personal Lord. Your work is of the humblest, a leading of the soul to Him. You have no machinery, by working which you can save souls. Perish the thought that the Mission is a kind of mill, into which you pass the unsaved, and out of which you turn converts. You lead, persuade, console, command, counsel, help; and the Spirit of God does the converting. But your part of the work, humble though it be, is very delicate, and requires the utmost skill.

Take what help you can from the psychologists, especially those who have made application of their work to teaching, *e. g.*, James, "Psy-

chology and some of life's Ideals." Make for yourself a wide indication of instances. A great part of the Bible is made up of notes of personal work. Christian biography is open to you. The writings of great evangelists abound in illustrated cases, *e. g.*, Finney's "Revivals of Religion." Your own experience has, no doubt, brought many strange and instructive instances before you. In all these cases, watch the type of soul, and note the dealing that seemed to prove effective. Above all, guide yourself by the Bible. You are well enough trained to know that the Bible is not a compilation of recipes, to be applied as a physician uses drugs. It is the Word of God, and you must learn to utter it, through your own apprehension of its power. It is not enough to quote a text, however apposite. You must so use it that it shall come to the hearer's ear as a living word, spoken straight to him by God Himself. Take what good you can from such words as those of Trumbull and Torrey. But never imagine that you can refer the soul you are dealing with to some sub-section of a chapter, and can gain the result you desire by a specified text. When you get face to face with the human soul God has given you, to guide and help, don't preach, don't argue, don't talk too much. Listen, and try to elicit enough of the strange, elusive story of a soul, to give you a light on your difficult path as director and soul-winner. Reach after the soul by the indirect pathway of prayer.

Get to the soul *via* the Mercy Seat. Go straight to the soul by the old human highway of sympathy. Be, as Luther has it, "a kind of Christ" to that soul. Bear its sins, in a deep, even shuddering, sense of their guilt and stain. Enter into its doubt and fear, without impatience or censoriousness, with endless forbearance, and the tact that love imparts.

Remember you are not the soul's judge. It is not for you to pronounce a verdict upon its spiritual condition. Beware lest the soul lean its hope on your estimate, instead of the estimate of the Saviour, who is also Judge. At every turn in the talk let Christ be seen, till, in the end, the soul's vision is filled with Him, and you and your words pass out of sight and hearing. Through it all, be the brother-man, the fellow-sinner, without airs or pretensions, yourself a proof of the mercy of God, and the sufficiency of Christ.

I wonder if you would take from me, without resentment, a few plain words on your

General Behaviour

during the Mission. Seek to realize the ideal of a Christian gentleman. Dress carefully. Don't be too stiffly clerical. In the other extreme, don't dress loudly, with resplendent ties, and exaggerated collars and cuffs. Be spotlessly clean in your apparel and your person. Don't smell of tobacco. Let your manner be frank, simple, courteous. Let your conversation be intelligent, cultured, bright.

Don't talk too much. Never gossip. Never boast. Don't be solemnly professional, mechanically and externally pious. Don't reel off conventional phrases of religion or orthodoxy. In the other extreme, don't be a buffoon. Mortify your sense of humor. Never tell questionable stories. Never make broad jokes.

How horrible, if your excellent addresses were utterly discounted in the minds of those who have met you in familiar intercourse, because of the emptiness and fatuity of your talk!

Let your relation to the ladies, whom you may meet, be such as becomes a servant of Christ. Let your bearing toward them be gentle and chivalrous. Shun over-familiarity. Be discreet, even reserved. Be pure in thought and feeling. Confine your personal work to young men. With respect to girls and young women, call in the assistance of women workers. Your intercourse will mainly be with young men. With them, be a man among men, interested in all that interests them. But let your aim, viz., the winning of men for Christ, dominate, consciously or subconsciously, all your relations to them. Don't scare them, by coming at them with abrupt questions. But don't let them go till you have raised the greatest issues, and confronted them with their own need, and their individual duty.

Make this your resolve on beginning the Mission, that no young man, whom you can reach, will pass from your influence, without being led

to the verge of decision. You are not responsible for his conversion, but you are responsible for doing all in your power to "introduce him to Christ," to use a phrase of Henry Drummond's.

No doubt you will be entertained as well as the people can afford. But don't make a fuss about your comforts. Be prepared to "endure hardness," if necessary. Fit in to whatever home you reside in. Give such assistance as a guest may; but don't "butt in." Purge your soul of selfishness. Make it absolutely plain that you are to get nothing out of the Mission for yourself, neither reputation nor money, nothing but the reflex benefit of blessing to your own soul. Make a prayerful study of such a passage as 1 Thes. 2:1-12. (Note ver. 5, upon which a recent writer remarks, "Evidently the greedy and sly evangelist was even in the first century." Also the three great descriptive phrases of Ver. 10.)

Throughout all the Mission look beyond it. Don't imagine the blessing is to stop when you leave. Whatever you are enabled to do is only the beginning. Work, therefore, for the minister, and with the minister. Talk much with him. Pray a great deal together. Grow into one another's experience. Be at one with him in his work. So work that the minister will go on in new heart and hope to a career of greater gladness and efficiency. Be absolutely loyal.

When you get back to your own home, or when you pass on to some other mission, use all

the experience you have gained. Let the lessons you have learned enter into your preaching and your personal work. But make most guarded use, in your addresses, or conversation, of the actual incidents which have come under your notice. Be careful never to give undue publicity to cases you have dealt with. You might give great pain and do much harm. Never gossip about the minister, or pass strictures upon him. You have only one duty toward him and his congregation; to remember them with sympathy, to keep praying for them, especially for the souls who, through your instrumentality, have begun the Christian life.

When the mission is over, you will be weary, perhaps disappointed. You will have much to blame yourself for, as well as many things to bless God for. In such a time, there is danger of reaction, of sinking beneath the level, at which you have been living, while the mission lasted. It is a time of moral relaxation, and of grave danger. Meet the temptation by going straight to God, with thanksgiving, confession, supplication. Submit yourself to His chastening. Avail yourself of His grace. Resume your own work, and put into it the same care and devotion that you expended in the mission. Your own people will take knowledge of you that you have been with Jesus. What a great day it will be for our Church when the other men of your year, and the men of your standing in the other Colleges, will do what you are doing, in what I am per-

suaded is your spirit, of deep humility, and a sincere desire to be used of God to gather men into His Kingdom!

We, who are older, cannot do what you young fellows have the chance to do.

Nowhere in the world is the opportunity so magnificent. It is for you to walk right up to it, and seize it for the good of our land, and the honor of our King.

Commending you to the Triune God, Father, Son and Holy Spirit, in the plenteousness of His mercy, and the all-sufficiency of His grace, I am

Faithfully and affectionately yours,

THOMAS B. KILPATRICK.

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